

To Miss Caroline W. Healey Boston

West Roxbury 3. Dec. 1841

My dear friend

Your letter has gratified me very much. It is the expression of a soul that loves truth, and is itself full of piety and love.

Your religious history is very interesting to me for it betrays there some traits of character before you were yourself conscious of them. Your doubt (at nine years of age) of the authenticity of Scripture - at least of such parts as contradicted your own experience - is perfectly natural to a heart that will trust its own intuitions and believe in God straightaway rather than by an indirect and circuitous process. I do not wonder you found little help at that time in the common books of evidence and the like. They are written mostly by men, who have felt no doubt at all, - or at least no doubt of any thing but external facts. Too often by men who seem to have had no spiritual apprehension of any religious truth. Your instinctive turning away to nature, and the study of the natural sciences is easily accounted for. Did you never think that the almost exclusive study of these things with us - was a singular sign of the times? Men are seeking for the Divine in nature, in its beauty, its laws, -



Heady

If they do not find it in theology, nor in Sermons, or music, or poetry as our fathers did in the dark ages. Your reflection on the miracles is perfectly just. You felt the same difficulty which the Catholic church has always felt, and which it has got rid of only by believing that miracles are still wrought - every day in the church.

The early Christians believed in the heathen miracles, the miraculous birth of Hercules, and Servius Tullus. The statement of the Protestants (and Catholics too though in less measure) that God no longer reveals himself as of old time has made thousands of infidels. God cannot change. His laws are always the same. There is nothing partial with Him. What you say of believing the miracles because you believed in Christ, not the reverse is the history of a great many minds, who yet wish to shake off the cumbersome load of miracles and only half-believe them.

But I must not allow myself - my dear friend, to comment on your account of your own spiritual experience - beautiful as it is, for I should have no room for anything beside.

But I must chide you a little - for thinking (or saying) that I should reckon your letter

Healy

an impertinence or an intrusion. It has given me the greatest delight. Never fear that an earnest soul will intrude on another that is earnest:—least of all that your letters will be an intrusion upon me. Let me come to the points on which you ask me questions. What you say about my touching men's prejudices more gently, is true, and just. I can only say, that while I feel great tenderness towards the preconceived notions of individuals—when I am to speak of a mass of doctrine that come between Man and God. I think the blow must be strong enough to cut clean through, and let the light stream through the rent. Besides, the sentiments in the South Boston sermon had so long been familiar to me; I had preached them so often with no rebuke, that I was not aware of saying any thing that would be reckoned severe. I thought the sermon would be reckoned tame and spiritless, for it so <sup>powerfully</sup> poorly expressed what burned in my heart like a volcano. But to come to the miraculous character of Christ.

I wrote a great deal about the miracles which I could not read, without greatly increasing the length of the lectures—long as they were.

Perhaps I ought to have mentioned the subject. I could have done no more, without another lecture. My own notions on the matter are briefly thus. I have no doubt Jesus perform



Healy

ed extraordinary deeds of healing and the like: such I can refer to an analogous principle in man. He being so true - a man perfectly surrendered to God - could do what none had done before, or none since.

It would require little evidence to convince me of this for I should expect such works. But I don't find evidence to convince me of such miracles as the feeding 5000 with 5 loaves; turning water into wine; or raising Lazarus from the dead; still less for killing the fig-tree; walking on the water; sending the devils into the swine; bidding Peter catch a fish with money in its mouth, a man at one with God, a perfect model for you and me, must of all men, be subject to the Laws of nature, not able to set them at defiance. Then again I can see how easily stories of this kind should get abroad and be credited in an age when miracles were commonly believed.

St Augustine, I remember, mentions 90 miracles performed in his day by persons known to him, or upon persons he knew.

Three persons he says were raised from the dead. We can account for the story without believing the fact. The miracles of St Bernard are <sup>better</sup> authenticated than any in

# Healer

the N. Testament. Yet we will not, and can not believe them. In both cases the miracle story grew out of something in human nature, namely this, a belief that he who is thoroughly obedient to God's laws has powers which other men have not. This is true. Men saw the obedience of Jesus, his power in healing diseases - by acting on the mind of the sick and enlarged the account. Then Rumor exaggerated the story still further. In the case of Lazarus, and the feeding the 5,000, I have no doubt there was a fact at the bottom - not miraculous but striking - but I cannot tell what fact lies under this mass of miraculous narrative.

With regard to the miracles alleged to be wrought upon Jesus, not by him, in the resurrection my opinion is not settled. However I cannot believe that Jesus was dead in the same sense Abraham was dead. I must admit his reappearance after the crucifixion - for the Evangelists and apostles all refer to this, and our Xn church was built on this fact, of the bodily resurrection of Jesus. The very fact that the miracles of Jesus are such beautiful types, helps me to understand how they originated.

The stories in the Apocryphal Gospels and Epistles (which Mr Burtol will lend you if you ask him) contain very different miracles



Healey

which are types of the lowness of the man who wrote them. I think we cannot say the greater part of the miracles are above nature: they are opposed to it; unnatural as well as supernatural. If I view them as indications of the Spirit of the times they are interesting and valuable: as records of fact I cannot accept them, for the evidence in their behalf is very slight. You ask about the common opinion respecting the infallibility of the Scriptures. I think I did not misjudge it. The common opinion of all the churches of New England, is that "the Bible is the only authoritative standard of religious faith and practice", and that it is infallible, an orthodox minister told me how much the XIV of numbers edified him, with "the sweet and beautiful truth" it contained. The quakers do not give the Bible this place. Their views are more spiritual.

In the lecture on the relation of the Soul to the Scripture: I was obliged to dwell chiefly on the negative side. when the work is printed I shall develop also and at length the positive side.

But I must conclude - Can't I find some means of seeing you, that we may talk on these matters? Then we could discuss

Healey

the matter more fully as well as agreeably.  
I shall be in town every Thursday. for several weeks I think and shall gladly embrace any opportunity of seeing and conversing with you.

Your sympathy is exceedingly precious to me.

I never feared the reproaches nor coveted the praise of the hostile or the friendly. but the sympathy of the true-hearted is blessed to me.

It is the dew to the herb. I rejoice to hear what you say of the young man. Would to God that thousands might look at Christianity - as it is -

I know they would accept it with grateful heart. But now my friend I must say farewell

You know that your letters will always be most welcome to me.

believe me. Your most affectionate friend  
Theo Parker

To the same

West Roxbury 4<sup>th</sup> Feb. 1842

My dear friend

I sympathised most fully in your loss of a brother for I have not myself been without my part in the fiery baptism of sorrow in earlier days. The heathens used to say



Healey

"whom the Gods love die early" It is alike the doctrine of Reason and of Religion that Death, in all cases when it comes, is the great est good for all and for each that could be, otherwise the all-Father would not suffer it to be. Religion is rich in sweet consolation to the afflicted - to souls that go stooping and feeble, with failing eyes and hungering heart.

But I trust I need not speak of this to you.

You mention the subject of miracles as claiming your attention at the present time and enquire about some book that treats of that theme satisfactorily. If you mean a book in English I must confess that I know of none likely to satisfy you, unless it is that of Mr Fubner - "Jesus and his Biographers" I think of nothing in French that is worth your while to read. But if you read German as I think you do, I can furnish you with some works that may help you - though I do not at this moment think of a distinct treatise of any great value on that subject alone. I think Middleton's free inquiry into the miraculous powers of the Catholic church, is a very good help to understanding the miracles of the Bible.

If he had pushed his examination to the time of the apostles and Jesus, he would

Healey

I have surprised his cotemporaries no doubt.

Mr Hennel's book - an Enquiry into the divine Origin of Christianity is a valuable book, and may help <sup>you</sup> even if you do not rest in his conclusions.

But I know of only a single copy in this neighborhood, and that is now lent. If you can not procure it at the Book-stores, I think I can get it for you in a few weeks. It is regarded as a very dangerous book however. But I will not trouble you with naming any more.

If you read German - I will send you the best I have

Yours faithfully  
Thos. Parker

To the same

West Roxbury. 21 July 1842

My dear friend

I should have replied to your note before now, but I intended to call and see you and learn more definitely what your plans are, (and I shall do so in a few days if possible) and because I wished to have some good tidings when I write. I have made inquiries for some place in which both your talents and acquirements might be profitably



Healer

I am agreeably employed, but have found none as yet. However I do not despair

When I first opened your letter — I said to myself "This will be an advantage to her, what seems a loss often proves a gain, and she has the intellect and the heart and the soul to make a wise use of affliction now as of prosperity heretofore". I knew it must be so. You have thought and felt enough to see and know that a perfect system of Goodness governs the world; that the measure of freedom which we possess is overruled and directed by a higher freedom that converts the apparent accidents of life into greater goods. I know you cannot fail to make the wise use of this disappointment and to convert it into a gain, what seems at first a loss. I hope you will always consider me as a Brother — so long as I can be of the smallest service to you — If Prosperity gains friends let Adversity try them. I shall make still farther inquiry for such a place as you speak of.

If I can help you in any other way please let me know of it. The books you once spoke of are now entirely at your service.

I do not send them because I do not know how your time is occupied. Let me know

if you want them - and believe me, ever  
 both your friend and Brother  
 Theo. Parker

To the same at Georgetown

West Roxbury 5<sup>th</sup> Oct 1842

My dear sister Caroline

It was with great pleasure  
 I heard of your safe arrival at Georgetown.  
 But I am sorry you do not find a circle of  
 more like-minded spirits. However I suppose  
 you have learned long ago that your dearest  
 joys and most lofty aspirations must be  
 unshared. It is beautiful indeed to take  
 by the hand one that enters into our plans  
 and feels our feelings and loves with us as  
 well as loves us. Yet even this has its disad-  
 vantage, we lean on what will support us  
 and lose that hardihood of spirit which  
 belongs to him who feels he must stand  
alone, or fall alone. I know by experience how  
 sad it is to find oneself alone, afar from friends;  
 to put out your arms in hopes to clasp some warm  
 and beating bosom, and find it nothing.  
 But you have the beauties of nature, the green



Healey

Potomac, the mountains in the distance, the Heavens above you, and the Heavens in you more than all. I doubt not this very seclusion from whom and what you love is a medicine of Providence to bless you more than you know. If you feel the same admiration for Chemistry that I used to feel when I studied and taught it, it will open a world of beautiful thoughts, that serve to symbolize an inward and hidden truth. I hope still however to learn of some more advantageous position for you and nearer home. I do not wonder at the horror you ~~find~~<sup>find</sup> expressed at seeing what she did in my poor books, accustomed to the Idolatry of the church in this age - if the written word be attacked - no wonder she exclaims "they have taken away my Gods" It must be a hard lesson for some otherwise good - persons to learn. I trust you will find in Judge Cranch and his family pleasant friends. Christopher is now with me, and a real noble man he is too. I need not tell you that I love him as a brother. I hope as you get through the envelope of your new acquaintances you will find the soul of Goodness in them. Though you might not expect it

Healey

at first. I rejoice with you - for tending the  
 poor blacks, and trust you will have the  
 fire of antislavery without its fury

There is one sad piece of intelligence I must  
 impart - Dr Channing is dead: he died at  
 Bennington Vermont of the Typhus-fever, on  
 Sunday P. M. you know as all do, that no  
 man in American has done so much to promote  
 truth, virtue and Religion as he. I feel that  
 I have lost one of the most valuable friends  
 I have ever had. I have known him well,  
 and have been blessed by his counsels and  
 his liberal sympathy. His mind was  
 wide, and his heart was wider yet. I know  
 not what we shall do without him.

But there are good men still left, though  
 never it seems to me could he so ill be spared

Well - he has done a good work. "I am  
 glad that he has lived thus long, and glad  
 that he has gone to his reward"

I should have written you immediately  
 on the receipt of your welcome letter, but  
 duties and illness delayed. You will not  
 practice on my bad precedent - but remember  
 tenderly that the distance between us will  
 render your letters doubly welcome and so  
 write soon. My wife is now absent in  
 New Jersey - and so I will send love for



Healey  
for her.

Believe me very truly your Brother  
Theodore Parker

To the same at Georgetown

West Roxbury, 29. Nov. 1842

Press of business has delayed my writing before, my dear sister, in answer to your kind and most welcome note. I have been delivering "six plain sermons for the Times" in the Marlboro chapel - Boston, during the last successive Monday evenings, and as each sermon occupied nearly two hours in the delivery - and only a part was preached - you may suppose the preparation of the said sermons required time, and labor.

To speak in the style of the Old Testament they have been a "work of sweat and watching"

Last night completed the course. So today I have had little to do but hear ~~but~~ hear a few scholars recite - who come to me to be helped in their studies, and to read Mr Brownson's Review of my poor book, which I have not had leisure to study or look at till now. Now I have the evening to answer

Healey

Letters of long date - and yours, my good Caroline, is the first to be answered. Don't think I shall ever be hurt by persecution - or neglect. I think I can stand in a minority of one - if need is, and feel no danger, except from an access of Pride - I have lived long enough to know that a serious man is not to look to men for his reward. He that sows to the flesh "shall of the flesh reap corruption".

However I have had the sweetest sympathy expressed from some very true and noble hearts, as you know very well. I am sorry for your position - in the midst of what you must needs despise, if you had not a christian heart, still.

I think it will be advantageous to you. It will call you away from leaning on external things - and teach you to rely still more on yourself <sup>and</sup> ~~the~~ the Inevitable supporter of man. Yet your hence, I doubt not, you will rejoice in a depth unfolded by these very circumstances, now so disagreeable. Still more, you will help even the bitter evils about you; a good word. I fancy, never falls idle to the ground. You or I may not live to see it bear fruit - but others will and rejoice in it. It seems to me that you will yourself be a lesson and a beacon-light of blessings to those very persons whose touch would be pollution. The sound man goes among the sick - to heal the sick. It is not agreeable but



Healey

useful. If you can't speak all you think - the wisdom which you do speak will supply.

I hope, what you keep in silence. The whist will need to separation from your friends perhaps - I should think would be - the presence of Slavery. Can you bear it? My soul has been moved with the deepest indignation at the very sight of it for a few days. But if you teach the universal benevolence - the absolute justice of Christianity you will be an angel of mercy - to the oppressed Slave. Do write me your experience on this subject of Slavery.

I told the affair of the descent of our nations from Adam to some friends the other day - who laughed heartily at the ignorance and bigotry of the good folks. Though they thought it must be no laughing matter to you. What do you do for Society?

Tell me about your friends - I mean your acquaintance. about "the church" and the "minister" and all that. I wish I could step in daily and cheer you when dejected - my dear girl. But as that cannot be - I hope when your heart is heavy - you will remember that you have the sympathy of at least one heart - who thinks of you when you know it not. The sympathy of men, whom I knew not, has often cheered me

Healey

When I was sad, though I rarely suffer for lack of the communion of kind hearts. I hope you will find better men than the wealthy planters and will find goodness in men and women, as I know you must in the children.

Excuse my bad writing, I have endeavored to make it a little more plain than before.

My wife is now at home and sends her best wishes to you. I saw your mother last night at the "Chapel," who spoke of having favorable news from you lately. I will send you a sermon of mine on the Death of Dr Chan-ling if you will accept it. Believe that distance does not lessen my sympathy for you though it forces me to express it on cold paper.

Yours most really  
Y. P.

To the same at Georgetown

West Roxbury, 4 April 1843

My dear Caroline

It is a very long time since I received your welcome and interesting letter; so long indeed that I fear you have forgotten me, or what is almost as bad - think



Healey

that I have forgotten you. But I told you I was a bad correspondent - at best; and all winter long I have been journeying and lecturing up and down the land - in my capacity of Heretic so that I have scarce had time to write a decent letter to any one. But now I can hold in no longer, and must write to you if to none beside.

Let me tell you at first, what will give you pleasure to know - that Mary Peabody is engaged to Horace Mann.

You know him I think - at any rate you know of him. a noble spirited man is he - and singularly great hearted; well-fitted in all respects to be the protector and more than Father or Brother to Mary.

How do I know that yourself have not been weaving some connubial web - this winter, to join an abolitionist and a slaveholder together! Truly strange things happen. - I hope the winter has been more pleasant than your sad enquiries foretold. Don't you find friends - better than such as you pictured in full, or dimly sketched (when the full likeness would be too coarse) in your last?

We used to hear much of the gentleness of Virginia: I hope you find some of it

Healey

It is fact as well as fiction. That horrible  
mildew of Slavery - I hope you don't learn to  
like it any better than at first. No doubt  
God will bring good out of this evil as of all  
others - but that excuses no man for his  
sin. But in time - and I hope in no distant  
future - we shall be crushed with it no  
more. Then how men will wonder that  
it was ever possible! how they will praise  
all who lifted up a word against it! - I  
suppose your friends tell you of all the talk  
and gossip of Boston. but have they spoken  
of two "Apostles of the newness" Messrs Lane and  
Wright? Two transcendentalists of the first  
water, that Mr Alcott brought with him.  
they came to set the world right, and heal its  
diseases and supply its wants. One is at  
Lynn - expounding the doctrine of no property.  
The other (Mr L) with Alcott at Concord, help-  
ing that gentleman build worlds; all these  
are men of singular elevation of character;  
not without a little greenness. Their  
heads swarm with new notions from some  
of which good will come, at present they do  
nothing but abstain from eating flesh.

This winter the Bostonians have had  
their usual treat of Lectures, concerts &c. Dr  
W at the Odeon was not so interesting



Healey

As usual - they say - He seems in a strange position, between the old and new - holding on to opinions - which his Philosophy, long ago, declared could not be held on to. That Mr Gliddon - "confirmed all the stories in the Old Testament" (but does not believe a word of them in private) in his lectures on Egypt. Animal magnetism is fashionable just now, and Dr B. astonishes every body with Neurology - but the "Philosophers," who wonder only at his effrontery - and the "gullibility" of the Public! The millerites think the great quantity of snow in Boston - and the comet together will burn the world up in April! The excellent clergy of Boston are about their old work - in their old way, and make much more noise in beating the bush than in catching the game. A most manifest Hydrophobia of Ideas, possess<sup>ed</sup> sundry members there of. I know not what shall cure them except the end of the world. Mr Brownson has made numerous overturns in the last year - exhibiting curious specimens of "ground and lofty tumbling," where he stands now I know not as I have not heard from him for 8 days when he defined his position in public. He seems

Healey

tending towards the Catholic church. God  
bless him wherever he is. He has a hard head

But I must close my random letter, with  
a hope that you will not let my long silence  
deprive me of a speedy answer. Tell me of all  
your pursuits - what sorrows you suffer, and  
what consolation you receive, and all that  
troubles or comforts you, and Believe me ever

Your friend and Brother  
Thos: Parker

P.S. I have a little parcel for you but can't  
send it.

To Mrs Caroline Dall Baltimore

West Roxbury 14 Dec 1844

My dear Caroline

I thank you for remem-  
bering me in the midst of so much happiness.

Yet perhaps it does not seem so meritori-  
ous in you for your "heart, when filled with  
love for one, grows bountiful to all." I have  
no doubt it is so - most of our common theories  
about love are foolish - for they teach that  
if you love one you must forget all the rest;  
in short that you can't follow God (or your



W. Dall

husband), without hating your father and mother. I subscribe to no such heresy.

If I love one dearly I am all the more likely to love another, or several others strongly. I thought the wedding service in the church a little too solemn. Serious must all weddings be where the parties are thoughtful - but I don't like a dirge in a flower garden - Dr Lowell's remarks were beautiful. I don't know whether young women on such occasions hear all the excellent things said by the Minister - but I know that my marriage I thought very little of the fine sentences which Brother Young ejaculated with pontifical gravity. I trust you find Baltimore more agreeable than Georgetown!

But that, I have no doubt lives as a green spot in your memory; certainly it has proved an important spot in your history. So I trust will Baltimore. I don't believe you will do much harm though you write strong articles in favor of the ministry to the Poor, even if poor Mr Burnap should go off in Sparks. I think you are in the most living portion of the ministry. In Boston I always thought the chapels for the Poor were the

Minister

An inflammatory  
Ministerial  
Rev. Furness,  
Sparks,  
Greenwood  
Baltimore  
Burnap

Dall

most aristocratic institutions of that blessed city—though they were founded with the noblest intentions and have done no little good. I believe in a ministry to the poor; not at all in chapels for the poor. Let us have a common temple—"The rich and the poor are there together" &c. The newspapers tell you about Mr Sargent and the shabby conduct of the committee of the Fraternity of churches; at least you will see it in the Register. It proves the love of freedom which these "liberal christians" have at heart. — I was sorry to read what you said about Gorey—for I took him to be a noble man. I once met him—I think—at the Chardon street convention. He called me an infidel &c. &c. But I wrote him a letter since his imprisonment, <sup>telling</sup> him to play the man—that his position was noble as that of the christian martyrs &c. His answer was good—though his mind now and then wandered—for he was sick. I hope you are mistaken! what can you do to christianize the heart of the slave-holder? I think there is a great deal of injustice here at the north—in the treatment which the strong bestow upon the weak—and I am not well pleased with the condition of domestic service in Massachusetts.



Dall

setts - I was going to say something a little stronger. Still I hate slavery - and can't find the faintest toleration for it. Will your ministrations reach the Blacks directly? I suppose you must christianize men. I use the word in a good sense - before you can make them take measures to liberate their slaves. To do that must be very hard work. Do you find any literary society? very little you will say, and it will take long to make it.

Get a well-furnished mind makes a good deal of literature out of common things - I am not doing much externally this winter. I go about and deliver Lyceum lectures here a little and there a little. and am preparing something for the next winter. I am also getting ready a volume of six lectures on morality theology and Religion. which will see the light in due time. Give my kindest regards to yours, and believe me as truly as ever, your friend and brother

Theo. Parker

Mines

an imple  
Minister  
Rev. F.  
Spencer  
Green  
Burr

Dall

To Mrs Dall. Baltimore

West-Roxbury 25<sup>th</sup> Jun 1845

My dear Caroline

I thank you for your note, blessing you alike for your counsel and your warning-word. I have just returned from lecturing and am a little ill & not a little exhausted, for I have walked out from Boston, and that in the rain. You have done the duty of a faithful friend. "Faithful are the wounds of a friend", I don't love to be admired. I like much better one who sees my faults also, than one who only sees what little excellence I may chance to have. Yesterday I had a note from a stranger calling me a wolf in Sheep's clothing and other gentle titles. Today comes your note with its womanly tenderness and its manly rebuke. I hope Mr S. will prove a nobler martyr than myself and live a nobler man. I had rather see a million above me in all manly qualities than one below me in any. But while I thank you for your faithfulness, I by no means admit the justice of what you say. I am by no means conscious of giving utterance to "an unchrist



Dall

like sneer, or an unkind accusation," in any of my writings, preachings or prayings.

I do not admit the justice of your remarks about sneering tones. I never spoke of such as have faith in the Gospel record in terms of sarcasm and abuse, say Mr W. what he will. If you will read over the passage where I quote the lines of Pope, I think you will see little to censure. If I sneered at such as still believe in the ordinances, do you think I should still administer these ordinances? I? and invite others to participate <sup>in</sup> what I publicly administered that I publicly mocked at? When I quoted these lines, I rejoiced that at God's table there was milk for the maidens, meat for the men. In short that there was something for all - that man can take such things, water, bread and wine, and by means of association therewith connected, can find them helps in their spiritual progress. I think\* all will confess that the "ordinances" are but straws rattles and childish play things. I never mocked at any thing. I am not aware of uttering contumely and reproach. I pray thee where, or when? I have spoken strongly and I have strongly felt. I feel willing to

\*that in comparison with the great work of building a Christian

Dall

stand up before men or God and declare that I am not conscious of having written one line with any unchristian feeling. I knew I should be misunderstood, misrepresented, and abused. I said once "we whine and whimper in our brother's name" &c. For that I have been called mockers; &c. &c. Yet I wrote that sentence in tears of anguish; in great burnings of heart. I say to you what I never said before - not even to my wife - that after writing some of those sentences for which I am most commonly abused - I have been obliged to pause. Then throw myself on a couch and get relief in tears. I don't know why I tell you this, for I don't like to talk of myself. So I beg you never to repeat or show it to any one. But it is in such mood that I have written such passages as some men read in coldness or in passion and then call me an infidel - a heartless man for writing! I have never found fault with such men. I have borne with them and forbore, shall yet bear and forbear - I may say I pity such! but don't repeat this for they would thank me as little for my compassion as they offend me by abuse. Yet it is sad sometimes to think of such ignorance as this. The ignorance of the heads I can overlook even in ministers - but character and living a christian life



Dall

the ignorance of the heart in the professed  
 teachers of christianity - it makes my heart  
 bleed to think of it! Poor brothers, they  
 don't know what they are doing nor to  
 whom. I am told that Mr W. the other  
 day in the bookstore, publicly declared that  
 I was a Liar and Scoundrel. I don't know  
 but he may have qualified the terms -  
 but no qualification came to me. Yet I  
 have never felt any ill-will towards W. on  
 that account. I feel no ill will towards any  
 man that lives. He that reads my books  
 twenty years hence - if I am not quite  
 forgotten, before that time will not find in  
 them the abuse, the sarcasm, the contumely  
 and all that which so grieves you. At  
 Salem they said I painted the Salem  
 ministers! at Marblehead the clergy of  
 that place - and at Boston, it was the  
 "Brethren" that I "abused" and on whom I  
 "poured scorn and contempt" I think some  
 of the brethren ought to fall down on  
 their knees and thank me for my forbearance  
 that I have not told what I most assured  
 by have known! and still remember. ---  
 As to my intercourse with Carlyle the  
 first visit was as unsatisfactory as the "Reporter"  
 has informed you - for - - both he and his

Dall

wife was gone to walk! when I returned home I found a note inviting me to tea - the next (Sunday) evening, I went. He had invited others, his brother, Mr Sterling, Mr Tennyson and others to come. Y. was ill, and I never saw him at all. all my interviews with Mr Carlyle were entirely satisfactory and I dined twice with him either at his brother's or at Sterlings, and took tea three or four times I think, of course I don't think that he had ever heard of me before. I do not see how he could. He keeps out of the bog of theologies and I never intruded mine any where, ---- I advised Sargent not to exchange with me, yet if I had been in his case I should do as he did.

I don't want to say anything sarcastic, but I think I have been much abused by the clergy. I expected their abuse Reel in Pilgrim's Progress the whole story of Vanity Fair, and the talk with the Bye-ends and you will understand better a good deal what is said now-a-days. Yet don't think that I call the clergy Bye-ends. I only mean that the story is rich in suggestions. How many passages can you find in the gospels - that the Pharisees must have called "sarcasm abuse, contumely" &c &c I never called men generations of vipers, but fare well

Y. P.



Dall.

P.S. Don't think that I fail of appreciating the kindness of your letter. Rebuke me when I do wrong. approve or reprove as your heart suggests. I will send you another sermon in a few days.

Yours as ever  
Y. P.

To the same at Baltimore

West Roxbury 30<sup>th</sup> May. 1845

My dear Caroline

It is near the end of anniversary week, and I wish to write you a word or two. I received a newspaper some weeks ago from Baltimore on which it was written. "Send one of the letters to the Unit &c" I thought it from you and so sent with the line in M. S. I thought I sent one when first published - I thought it had miscarried. So please excuse the mistake. You need not fear that I shall take pains to withdraw from the Unitarians who are separating from me. I actually attended a meeting of the Boston Association a few weeks ago.

Dall

to demonstrate to them my existence as a member thereof. I was received as you may imagine.

I have attended their conferences and the like - and my opinion is confirmed that as a sect they are irremediably sold to bigotry. The race of scholars is getting extinct among them. I know only four - Francis, Lamson, Grothingam Boyes - You know what their influence is! the majority can settle questions without the aid of Philosophy or Learning. - I shall expect to see them become more and more narrow for years to come. It seems to be written on the Iron leaf of fate that our progress in Theology shall be only by Revolutions - not gradual and regular - but spasmodic. I can honour a man who differs from me, who abuses me but at the same time that I admit the worth of many of the Unitarians I must deplore the false and unphilosophical way they go to work in. They confound Theology with Religion. They then think that Theology must be studied not as a science in the spirit of freedom - but with fear. So I think they are weaving cob-webs and culling it cloth - and if a man tears asunder their cob-web trousers in putting them on, they call out "Infidel"; and if he complains that he is cold and naked when he wears them



Dall

whole, they cry "away with him" It may be this business is always to continue - but to-morrow may bring new things, other and former to-morrows have done so. I trust in the future. In the meantime, I learn to wait as I have before learned to labor. I beg you to accept my kind salutations - and to be assured that I shall welcome you back to Boston with great pleasure. Remember me tenderly to Mr. Dall and believe me

Yours fully yrs  
Geo. Parker

To the same Portsmouth. N. H.

West Roxbury 4<sup>th</sup> Aug 1846

My dear Caroline

Many thanks for your kind letter of the 13<sup>th</sup> inst. It came when I was far off. Else I should have indulged myself with an answer immediately. I had a great mind to write you from Nagura - but my good resolution went where many before it have also gone. I know how busy you must be even if you have all the "help."

Dall

in the world - for you are in a new place, and a woman like you will find quite work enough in an old one. I rejoice in your active head and noble heart believing they will find much to do anywhere. The work you are engaged in is curious as a sign of the times - a reproach to us and an honour - a reproach that there should be a class of the Poor, that they should find no place in our steepled churches - for the rich and poor do not meet together nowadays; - an honour that some should devote their lives to the work of enlightening the ignorant and comforting the afflicted, that others should give their money for this work. Still I must count it "dreadful disgrace to a town of 12,000 people" that such a ministry is needed! I don't believe in chapels for the poor - or preachings for the poor - but a minister for the poor I do believe in with all my might, and think it the noblest ministry that we know of in these times. --- The place and duty of woman it is quite impossible for a man to define. I suppose each woman must consult her own nature and her own circumstances and then do the best she can. The present arrangement of society I think a very imperfect one, and I hope it is soon to pass away; a few live in leisure, with a town house, a country house



Dall

and a house by the sea side. They have nothing to do and do it - But in doing nothing they multiply the burthens of others and keep some ~~one~~ in perpetual toil with no chance to cultivate their Nature. What you say of Mr M rather surprises me. I had thought him a very good man - and quite remarkable for his skill in turning wood - ivory and the like. I have heard him spoken of as quite as dry and hard as the wood and ivory he turned in his lathe. But what we see depends as much on ourselves as on what is before our eyes. I dont believe a woman will arrive at the "Science of Universals" in frying fish. I so. she is the most fortunate Genius the world ever saw - I must confess however that I have found all the real problems of life most happily solved by laboring men and woman, not however by such as did nothing but fry fish.

I dont believe Mr M. would make much out of the best cod's head and shoulders ever caught. I doubt not a great genius would arrive at much wisdom if shut up in jail all his life. But most men depend on their circumstances more than on their souls. Set ten women to cooking fish all their lives and nine of them will know

Dall

nothing but how to fry, stew, boil, boil and bake.

I query if Mr M. would have learned more in that way - I think the next time your "help" goes away you had better send for Mr M. and give the baby to me - perhaps I could learn as much from the Baby as he from the Mackerell.

I think a man who has no children is deprived not only of a solace and a joy - but of a quite important element of his education. I have always noticed this fact in others and feel it in my own case.

I wish you all manner of joy in your home and your work - give my regards to Mr Dall and believe me  
heartily and truly yours  
Theo. Parker

To the same

Portsmouth

West. Roxbury 21 Sept 1846

My dear Caroline

I thank you for your kind letter of the other day for I am always glad to get a letter from you tho' you sometimes ask questions that I cannot easily answer. about Anti Slavery matters - I can't give you just the information you want perhaps. I have been



Dull

obliged to keep such a right look-out  
 in theological and philosophical matters  
 for several years that I have fallen behind  
 hand in the Literature of the Reformers  
 tho' I hope not in the Spirit of the Reforms  
 or in zeal for their advancement. I suppose  
 you have Jays Books - they are good reading,  
 as good as any thing. Then the articles now  
 publishing in the Liberator by W. J. Bow-  
ditch are of great value. I believe 4 nos  
 have already appeared. Equally good are  
 the articles by Dean Palfrey in the Boston  
Whig on Slaveholding Forber &c. I think  
 you will hardly find more profitable Anti  
 Slavery reading for the Society than these  
 afford. I think some one in Portsmouth  
 must take the Liberator & the Whig, if so  
 you have the matter at hand. I own few  
 such books tho I have now just borrowed  
 over a bushel of Anti Slavery Documents  
 and soon as well enough I mean to read  
up on the subject. - The Liberty Bell is a  
 good thing and I am thankful you mean  
 to write for it. Send any <sup>thing</sup> to Maria W.  
Chapman 53(?) or 4(?) Federal Street, or  
 to the Anti Slavery office 27 Corn-hill and  
 she will get it. I mean to write something  
 if I can do so. The Miss Osgoods have

Dall

always been friends of me and mine. Noble women are they and full of intelligence and piety. I fear it will always be the fashion for the Boston association to speak ill of me until the dust returns to the earth as it was. For myself I care not. It never made me feel the smallest unkindness towards them.

It has sometimes saved them from more severe strictures for I do not like to speak hard against men that try and injure me, lest a little of the old Adam should appear in my own heart. However in due time the errors and follies which are personal with me will pass off with me and the real truth that is in my Doctrines will stand free of my follies and do its work. If I live ten years and work as now I hope to do something. But who knows? — — — I have no lack of Faith — not Belief in the 39 articles in the 'creed' or the catechism but Trust in God I am content to walk by that. I often find I can feel further than I can see and accordingly I rest the great Doctrines of Christianity not on Reasoning — but Reason, on Intuition. The Resurrection in its common sense — I don't believe. But the soul's immortality I cannot for a moment doubt. Do not fear but I shall always sufficiently haunt you in all manner



Dall

of ways. Give my regards to Mr Dall  
and my kiss to the Baby - believing me  
hastily and heartily yours  
Theo. Parker

To the same

Portsmouth

West Roxbury 23 Oct. 46

My dear Caroline

Your kind letter has  
looked me in the face with many reproach-  
es several times. But this is the first mo-  
ment in which I could answer it - Now I  
am at leisure - so here goes. I have known of  
James H. for several years. two or three friends  
have spoken of him I have wished me to see  
him - I hoped long ago to have seen him before  
I did. I have long had a great reverence for  
him - men told me so much that was  
noble of him - noble and christian. His  
face and looks and voice more than confirm-  
ed all I had heard before. I am glad that  
you try and comfort him in your way - for  
I know well what a comfort that will be -  
I was glad to see you work so well and  
cheerful - too I know what disappointments

Dall

you have had - and are now having - But keep  
 cheery - dear Caroline - all will come right - You  
 have two things to fall back upon your "angel  
 Baby" - I am not laughing - and yourself.

Sargent made a mistake in showing your  
 letter. He meant well - but he did not know  
 what Malice R. C. W. is capable of. His conduct  
 does not surprise me - not that I ever experienced  
 any thing from him. I never did. I expected what  
 has appeared - and expect yet more. - I don't believe  
 it needful for you and Mr Dall to think alike.  
 true it is pleasant - but we can't all think  
 alike - however much we feel alike. I don't believe  
 a tenth part of the folks at the Melodeon agree  
 with me in Theology - they agree with me in  
Religion - and in the application of that to Life.

So we agree! I think I have been true to my  
 own first principles. Harwood is a quite noble  
 man. I admire him - love him very much.

But we differ a good deal in our Philosophy  
 I think. He took in Strauss whole. I have  
 been so long familiar with theological thoughts  
 that Strauss did not much surprise me, except  
 with his terrible ability. I should teach the  
 little one positive Religion - I mean absolute  
Religion - Christianity: I should use the  
 Mythical stories in O. Testament, N. Testament  
 and from other sources as helps. I should preserve



Dall

Christ as the model; other good men - wise  
 &c. as helps also - but inferior. I would not  
 teach him what he will wish to unlearn  
when he becomes a man. Write to me  
 always - when you will and can. and I will  
 answer as I can. Don't fear with worrying  
or troubling me. I am not very well. But  
 better than before for a year. All is well  
 but the Stomach and Head. Dr Jackson's  
 quinine is helping both - or was, for it seems  
 now to do little good. About letters, I am  
Caution itself. I am sometimes afraid of  
 myself I am so cautious. I suppose men  
 take me for rash - but so they mistake me.

Give my regards to your Husband - my kiss  
 to your baby. and believe me

Truly your friend  
 Theo. Parker

To the same

Portsmouth

Boston 27<sup>th</sup> June 1847.

My dear Caroline

Here I am in Boston it  
 is Sunday night - the first Sunday night  
 I have passed in Boston these ten years. But

Dall

for the trouble of removing the Household and my Books &c. &c. I should have answered your letter before now! what are you driving at? What have I done? How is the writer in the Examiner generous? How is truth all at once a Lie because it gets into my mouth? You talk riddles—I know not what they mean unless it be that you think I say hard things out of spite. If you will think that—why you must—and I can't help it only protest and say Such is not the fact. Why should I forbear to tell the Truth—when it presses on me to be told—? I must speak. Do you think I feel spite—against the poor Boston Association? Not the faintest—nor never did I! nay, nor need I ever! If they, aided by A. E. Ryan drove John Pierpont out of Boston and thereby disturbed the Temperance movement—why should not I tell the truth—painful though it be to me? I think it is quite Christlike to do so—

I know men need to be taught Reverence—not fear of men—but Reverenced for Right, Truth—justice—Reverence for the Laws of God and God who made these Laws

If I lose friends—I can't help it—I must be true to my Truth not to theirs. I cannot help it if I lose all my friends—Perhaps I am to have that trial—perhaps to sink



Dall

under it. Who knows. I will send you my sermon of Merchants soon as I get a little "fixed up" Perhaps that will grieve you yet more. If so tell me - I prize your friendship all the more for its sincere statement of dissent; I like not to meet a mock concession but a wall which sends back my words <sup>with</sup> vigorous rebound.

Tell me always my faults - I will thank you for it. Still it seems queer to me that nobody finds fault when I speak of the fraud of Politicians - nobody finds fault when Bigots revile even the Sectarious. But when I say a word never so true and notoriously true about the clergy straightway a cry is raised! Even you say I use my opponents' weapons! Not so kind Caroline - I use but my own - lawful weapons - christian weapons. - - -

I saw your Mother today - she is well but a little hoarse - I am sorry you and Mr Dall are so separated - 'Tis indeed too bad - but soon you will be together in the green country - I could not come and see you in York - so don't take that hardly but believe me faithfully your friend & brother Theodore

Dall

To the same

Portsmouth

Boston 28 Jan<sup>y</sup> 1847

My dear Caroline,

Your letter does not make the matter any clearer than before; either what I say is true or not true, either I say it in a good spirit or not in a good spirit. I affirm it is true what I say. I affirm that I say it in a good spirit; of the last I am sure - I know I speak only in a good spirit - in a spirit wholly good. The other I believe - I am confident that what I say is true! As to taking pleasure in saying what you call sarcastic things, I never felt the least pleasure - nothing but pain - if Horace or Juvenal did - it was their affair not mine. You seem to think when I speak of the clergy I mean the Boston association - Far enough from it - when I mean the Boston association, I shall say so. Many things I say of the clergy which belong no more to the Boston Association than to the London association - but to the clergy.

I should like to know when I ever "came out with a flat untruth in regard to men like Gannet and others." I never thought of Gannet in a sermon. As to the "good of the"



Dall

clergy" I have spoken time and again - till I have been told all round that I exaggerated the matter, and subsequent events have taught me to fear it was true.

If I had been writing to a sophist I should not have made the allusion you speak of - to the abuse which Bigots pour upon sectarians - I saw the construction which might be put upon it, I did not think you would put that construction on my words. - - As to sarcasm. I know not what you mean by it - I know of no sarcasm in the sermons under consideration.

Censure is not sarcasm - I call sarcasm malicious irony - a stripping off the flesh. in wantonness, I plead not guilty to the charge. I seldom use irony at all - sometimes I have done it. I am very sorry you and your excellent husband should have suffered from my talk.

I have often cautioned my friends against defending me - I should have ventured in addressing the same caution to you but I thought you did not need it, the Bitterness of my own sufferings - has been to see others suffer for me. I am strong and old - older than ever before at least - I am broad-shouldered for suffering.

Dall

and have borne that all my life. not to suffer would be a new thing. But to have others suffer for me - I have not yet got wonted to. I have considered my course again and again, in all lights - and I can't see the error you speak of. If it gave me pleasure to say hard things - I would shut up forever - But the Truth which costs me bitter tears to say - I must speak tho' it cost others tears hotter than fire. I cannot forbear. I thank you for your kindly rebukes - not less because I follow not your counsel. I hope soon to see you - and am truly

Your Brother  
Theodore.

To the same

Needham

Boston 2<sup>nd</sup> June 1847

My dear Caroline

I like very much the little Book of Munch - It is clear - manly and popular. The author makes no concealment - He speaks right out. He seems to be a sincere and pious man. I do not like his views on war - and I think he is mistaken sometimes in his exegesis of Scripture. but still I hope the



Dall

little book will do much good. I suppose he likes the name of Rationalist. I wonder it should be a reproach in N. England, but so it is and poor Mr Morrison really seemed afraid the Unitarians might be suspected of the thing though I think there is not the least danger of that. By the way do you see how sectarian the denomination is becoming? I find no such sectarianism among the orthodox on anniversary week as among the Unitarians, our doctrines are so much better than the bulk of theirs that our sectarianism seems a good deal worse.

The attempt to put down your-ism by my-ism is always bad - but in a Unitarian it is ridiculous. The unitarians have not a sufficient Doctrinal basis for a sect, and they do not develop their Humanities enough to make their way as a body of working men, so I do not know what will become of them.

I hope they will protect with their ashes the ember-truths of Time, which the world needs alike for light and heat. We must have a good deal of charity for all men - for conservative and radical.

"Be to their faults a little blind"

"Be to their virtues very kind"

is no bad rule

Dull

for the active or passive part of the world

truly yours

Wm. Parker.

To the same

Toronto, Canada

Boston 27 Nov 1851

Dear Friend

It is thanksgiving night with us - but as I have outlived most of my relations, I keep at home today, and have a few minutes to write to you in. I am glad to hear such pleasant things of you and from you, glad you find so much in Toronto to do and to enjoy. Yet I suppose you would find it so any-where. I think the winter will be less disagreeable than with us: - you escape our fluctuations of temperature, our east-winds also.

I am glad to believe many good things of the Canadians - and make no doubt that you will find many pleasant friends there before long. Sensible persons you meet every where: men of cultivation are not very common in Boston; I am glad you have found such a treasure as you speak of, and am sorry that I could not have seen him while in Boston. Do pray ask him to come and see me the next time



Dull

he is here. It will give me pleasure to make his acquaintance

You must find a deal of that poor toady-ism which prevails in all the parts of British America that I have been in, and which once was the fashion in Boston, and even now is not wholly out of date amongst certain antiquated persons. It is lamentable to see it -- as at Montreal, at St John's and at Halifax -- or at Boston. One thing you will escape from American Politics, and I think must be glad to be rid of the annoyance. Still it helps freshen life a little to all men -- and to me -- taking so deep an interest in the organization of new ideas into the political form -- it is an object of continual study. -- I think you have some soldiers stationed at Toronto. Then you must find an instruments to corrupt the people without

I have always found garrison-towns corrupt, licentious, drunken. The great standing armies of Europe sow the continent with licentiousness. I doubt -- nay I know that the morals of women would decline very much if we had a great standing army with idle officers to amuse, interest, bewitch and beguile the women, and how soldiers to beguile them without interesting or even

Dall

amusing them much. In such a case all  
measures which a minister can bring to bear  
I fear would be of little avail

With my good wish to you and Mr Dall  
and the children, believe me

truly yours

Theo. Parker

My wife desires to be kindly remembered  
to you.



Allen

To Mr Joseph H Allen Walpole. N. H.

West Roxbury 27 Nov 1842

My dear friend

I thank you for your pleasant letter, and the spirit of sympathy that spoke in it. I am glad to see that you think a Physician should go among the sick and prescribe for their diseases, as well as visit the sound and help them keep whole. What you say of the "Free discussion Society" interests me much. Can't you do them good still?

Why not? I don't believe they will suspect you of being a very experienced Hypocrite.

I have rarely met with Infidels, never but once with one who denied the existence of God, or a religious nature in man. That was a Lady of very superior abilities, education, refinement and position too. She was a thorough Hobbit - with a dash of the Pepponist added to that. She would believe nothing but blood and brains - "Material Fatalism" would be a comfort to her. She was brilliant but of course superficial. I looked on her fine face with horror and feel pale when I think of her. Don't try to guess who it was. It was one whom you will

Allen

never see. I should be glad to be of any service to that Free discussion Society - but I see not how I can be of any use to them. If you will suggest any thing that I can do - I will gladly do it.

I congratulate you on the favorable circumstances under which you can now pursue the study of Theology - you have a chance to look about, and see how large the field of inquiry is: wise and pious men to guide you, the example of your Fathers for at least three generations to stimulate you, in building up a nobler people wise and religious. I doubt not that all these influences will have their effect with you.

If you will come over and see us, we shall all be glad to see you, whether you come with Mr Ware - whom I have known long enough to hope much from hereafter - or alone, or with any of your friends.

Believe me truly your friend  
Theo: Parker

To the same

Jamaica Plain

West Roxbury 12<sup>th</sup> Aug 1844

Dear Sir

In your letter you say something



Allen

about the matter of intercourse and professional reciprocity. The first I shall always be desirous of. In regard to the matter of exchanges - I beg you to set your heart at rest - on my account, and follow your own and not another man's conscience. If you had proposed an exchange - I should have declined it, on the ground that it would only bring you into trouble or suspicion, possibly with your parish; certainly with your professional acquaintance. As to intercourse - you know that I shall always be glad to see you - and if I can do you any service it will give me a pleasure to do so. In the meantime I trust I shall never disturb - but perhaps promote your freedom and self-reliance. You say your professional function is different from mine. That may be true - but mine has been hitherto - to endeavor to lay the foundation of my religious teachings so deep that nothing could move or shake it. I never scruple nor ever will to remove out of my way any rubbish that I came upon; and to declare the rubbish is one thing and the Rock of ages a little different and quite another thing. I never regarded my function as negative except in a small degree - I would pull up the weeds, and give them to the pigs; then plant

Allen

the corn for men and pigs too. Believe me

truly yours

Theo Parker

To the same

West Roxbury 22<sup>d</sup> Aug. 1846

My dear Friend

I thank you for the Pamphlet. I love those celebrations and the old-fashioned village with its white meeting-house (it is wicked to call it church) and sober tranquil Sundays.

I shall never outgrow my love of such things, or of quiet country life... I know little of the sort of bargain you ought to make. Ripley gave 10 per cent of the retail price to the translators in his Specimens, (it may have been on the wholesale price) and that was unusually favorable.

If the Harpiet publish it, they will perhaps make you an offer for the whole work, and you can ask James Brown or Wm Ware whether it is a good offer. Times Harperos et dona ferentes for they have a hard name. I always publish on my own account, but it is not the best way as a general rule. I don't believe you will want thing much. any books that I have will be always at your service. I was so ill - in head the



Allen

the day that I fear I gave you the titles of the Books wrong. It is Guillois' Elements of the civil Law - that I meant. I shall look with great interest on your progress in this work of Michelet - but wish yet more on your progress in Sermonising. It is a great chance the Preacher has to speak of noble themes, alas for him that is content to talk and talk - but never say anything - nor do any one any good.

My Friend Mr Weld sends you his love - He is good-natured, gentlemanly &c. &c. but will want the spurs and perhaps the whip too - but only to make him steady. His character and deportment are fine.

Yours Theo. Parker.

To the same

Washington

Boston. 27<sup>th</sup> Sept. 1847

My dear Sir

I thank you for your kind letter of Aug. 30<sup>th</sup>, which would sooner have reached me, and therefore sooner been answered, if I had been at home all the time. I am always glad to hear from you - in a slave state or a free one, and am heartily glad to

Allen

hear so favorable an account of Mr Elliot's relation to the slave which you speak of. Still my objections to E. were founded on his general view of slavery, and his apologies for it rather than on the special fact that he held a slave -- perhaps for the best purpose, and with the best motives. I never judged that,

Mr Dall told me - while the vote was pending that Elliot told him (Dall) that he (Elliot) had his own a slave as not. I never doubted the noble character of many slaveholders - any more than the baseness and treachery of many non-slaveholders, and am glad to hear all the good things which you (say of you Hist) and acquaintances there.

Mr Webster (the great Daniel) has actually redeemed at least three slaves - But all you say makes me hate the institution all the more. This natural injustice is in part to be paid for by private charity, and poor Mr Abbot with a clerk's salary is undoing the effects of causes which the whole nation is setting to work. I know how hard it must be for you in such a place to satisfy yourself with any course that you can pursue. If you touch the matter you offend and perhaps to no good purpose - the feelings of men about you. If you do not touch the matter then you never look a negro full in the face - nor have a quiet conscience as long as you live perhaps. I do not know what will be the best way for you to apply Christianity



Allen

to an evil so momentous. Perhaps to begin in the most abstract way first - to establish the principle of justice, then to draw nearer and nearer - till you throw the whole weight of half a dozen sermons at Slavery itself.

I hope you will be true to yourself - not true to my convictions nor the convictions of Father Briggs - but to one's own - "you cannot thus be false to any man". You can easily make the residence in Washington a profitable one to yourself - and I hope you will find it pleasant also. I hope you will write me from time to time and if I can <sup>ever</sup> be of any service to you let me know of it and how. with regards as of old, I am  
Very truly  
Geo. Parker

To the same

Washington

Boston 14<sup>th</sup> Feb. 1848

My dear friend

I thank you for your kind and interesting letter. and take it particularly kind of you to write me when I was already in your debt. I would long ago most gladly

Allen

have written you, but the numerous duties unavoidably falling on me have hitherto made it impossible to answer your former letter. I liked your sermon on Senator Fairfield. It was direct, manly and to the point. It was brave in you to ask him if he voted like a christian. That was heroic. It does not require half so much Christianity in a young minister to crouch about the wicked Ineff of politicians in a corner with no body but old women and ministers to hear him, or to storm away at some indignation meeting at Faneuil Hall - as it does to ask a distinguished man -

Sir, when you vote or speak in the Senate - do you remember that you are a christian and accountable to God! I rejoice that you are at Washington. It will be a fine place for you.

It is a good thing to listen to the debates in the senate of the United States. Perhaps it is the most remarkable collection of ability in the world

There is more culture more scientific training in the same number of men in the same number of men in the House of Lords in England, or the chambre de Pairs at Paris. But perhaps not so much masculine and native sense. Attendance there will be better than study of the State trials of Cicero, Quintillian and the "Attie ten" thrown into the bargain. Yet I would not neglect the study of the great models of Oratory - I should say



Allen

the great teachers - for no man can be a model for another. If I were you I should like in the recess of congress to study the Roman and the Attic orators and compare them with the American as an exercise, not forgetting the English and the French. You have the best school for a Preacher in the United States

You have a wide circle - from Maine to California - and I know not how much longer your radius may be. You have the excitement of great events, the stimulus of great men. You are far removed from the rivalry or the encroachments - or the dictation of sectarian Brethren. There is no Dr Gray to strew thorns in your path, no Dr Young to look black at you at the next association.

You have the consciousness too, that great as the men are - you are to represent a greater, that momentous as are the events - you deal in concerns more important still - viz in absolute justice, absolute Truth and universal Love

I am glad you are going to deliver the lectures you speak of. I wish you had time to read more fully on the antiquities of Christianity. I mean the early history of Christianity - its deeds and its doctrines. Trust me, no age of human history has been so much misunderstood as the first and second century after the birth

Allen

of Christ. I say this advisedly. I think there is no writer of that period whom I do not know something of and I wonder to see how much clearing up the matter wants even now.

I would gladly send you any works that I have which might aid you. Did you ever read Heinrich on the origin of Christianity? If not, I have two copies and could let you keep one of them a year if you like. Strauss is highly valuable - He is a master in his way, but has his limitations. He has done a great service to theology.

Hereafter no body but an English man (or American) will write a commentary on the Gospels without studying Strauss. But I hope men will not fall into his mistakes, they might almost as well fall into that of Livingstone - a dear good fellow, who has no doubts.

I send you the sermon on Immortal Life. Thank you for the criticism on the passage in the Letter on Slavery. I will correct it in a fuller edition, and write "have been seen".

I had an abundant testimony for what I stated as I thought - but in such a matter would rather understate than the opposite.---

I write the latter part of this letter on Sunday Feb. 20 - Don't tell the Puritans of this - or I shall be hanged - but believe me

Your friend as of old  
Y. P.



Allen

To the same

Washington

Boston 22<sup>nd</sup> April 1848

My dear Friend

I should not allow myself to continue so long in debt to you for your interesting letters but the cares of much to do hinder me from replying as promptly as I could wish, and what is worse - I am ill - ill in head I mean, and cannot count on a day - or any part of it with any certainty. If I can have one good first-rate hour in a week I will be content. But I have not now for more than three weeks, I hate to write out of memory - drawing thought out of an old cistern - but so I must do sometimes when the living spring is all clogged up and will not run. This may friend must be the excuse for my not answering your letter for letter - I like your letters much - and your sermons too - your fresh young courage and continual trust is beautiful and full of promise of future riches. Your sermon on Mr Adams was a very beautiful thing - most of the sermons on him are poor - There are two qualities the clergy praise him for viz - for going to meeting (especially in the afternoon) and for reading this Bible! Dr Hous of Braintree

Allen

has made the best sermon - but that is no great affair. Waterson and Dr Sharps are - what might be looked for - "as well as could be expected".

Everett's Eulogy was poor - heartless and cold. It had now and then a spark of fire, and when that fell on the audience there was a little flame kindled. But it soon went out in the general cold and damp. It was two hours long - and recited memoriter - dates and all - that was stupendous. If Mr Everett had cultivated his inventive faculties as well as his memory it would be better for him and all of us who have to hear him.

His brilliant eloquence is gone. But he is sick, perhaps a dying man - How different his history from Dr Channing's. Dr C. grew brighter and brighter till he set - and then left a warmth in the air that will last long. Everett resigns his post at Cambridge and I don't know who must go there unless it is Brother Young.

Do you think we could spare him from Boston? They talk of Sparks for President.

You enquired about the Scapè Gout. You will find a sufficient account of the matter in Rosenmüller. But if that does not satisfy you, only just turn to the end of Spencer de Legg. Hob. ritualibus or you will find a neat little dissertation of 90 quarto pages that will suit you to a T. If that is not enough



Allen

there is the Jerusalem, Talmud or the Babylonian. As to the History of Greece - I thought the best way to read the original Historians would be to take Eichhorn Antiqua Hist. grecum ex narrationibus grecorum ipsum (1810-11) 4.8<sup>vo</sup> I think it is in the Congress Library. If not I would take a Hist out for my guide. Say Thirlwall; or as the best of all Grote - there are but 4 vols out and 4 more to follow. It is said to be fine - but I have not read it. The Book of De Vette that I sent you is a very valuable Book - You can there study the christology of the Hebrews - then demonology. &c. better than in any other manual perhaps. It is a more valuable than you could think. at least I found it of great use. I hope you will write me often, and about anything that interests you; if I can do any little chores for you it will give me pleasure

Truly yours  
Geo. Parker

Allen

To the same

Boston 14<sup>th</sup> May 49.

Dear friend

It was very kind of you to write me your pleasant and welcome letter when I had not yet replied to yours. Indeed, I was very busy when it came, having no leisure, no not so much as to write letters, so I did not reply to yours. Excuse me for the neglect. — I knew <sup>Mr</sup> Whittington pretty well, and liked him much; his letters were always welcome and his presence agreeable. I thought of him always with much hope. He had not much Education, but a good deal of Nature; much Humanity. He was not cut out for a great man but was made up for a good one — which is far better. I was much shocked to hear of his death — I had been with him in the cars not a month before his death, and he seemed quite well. He talked about his expectations and his deeds, his family and his friends as if he looked forward to long years of usefulness and joy. — — — I am glad that you have the intention to look after his remains for no one is so fit. I suppose we shall soon see the work.

You wish to keep up an acquaintance with all that is going on in the theological world. —



Allen

Germany is the only land where theology is really studied; even there I fear it will give place to Politics at least for a time. Indeed it is necessary for the well-being of the nations that it should be so. In France, and England I know of little worth your reading — the "English Review" in which Bishop Hare is largely concerned — perhaps will inform you of the best things done there. — I take several German Periodicals — which represent diverse tendencies; I will send any of them to you that you like, so you will keep posted up in all those matters. — The Periodical you speak of I fear would lack contributors.

I intended to make the Mass. quarterly a vehicle for such matter as you wish, and still intend to do so. But I must do all that work myself I fear. I have now three articles of that character in petto, viz. one on the present position of Theological parties in Germany; one on the recent contributions to the study of the Pentateuch; one on the recent contributions to the study of the New Testament, and yet another on the History of Dogmas. Some of them I should have got ready and printed before now, but other matters out of my Grack fell into my hands to do, and so my time was taken up.

Allen

and my ability exhausted. Yet the next volume will contain more things of this character. If you have time to do anything for us I shall be glad - I wish Hale would give us some help and not waste his fine powers partly in idleness and partly in parish-invitations gossip and the like.

Our church in Boston attended a little to the Humanitas in an ecclesiastical sense, not much for we are poor. We have a committee of "Benevolent Action" who are the Almoners of the Society. Twice a year we take up a collection for the Poor. Once a fortnight the Committee meet, in the season from October to May - and consult about cases &c. &c. they keep a record of their doings and are eminently useful.

They find places for men women and children and the blessing of such as are ready to perish fall on them. Besides that the members of the society are almost all engaged in some of the great reforms - eg. Anti-Slavery, Temperance, Prisons &c. &c. But we have no organized ecclesiastical action in these matters. I wish we had but I have not time for all things of that sort.

I once hoped to have a committee on each of these topics, - to report annually to the society the condition of each of these Reforms. Then such as liked one and not another could work in their



Allen

own way. But perhaps this is better done as it is each man connecting himself as he sees fit, without any ecclesiastical organization about it.

You say you are upon the Greek Yrds - that is delightful reading - the mathematics I think you will find pleasant and profitable too. Have you taken the mechanique celeste or what? I would gladly communi-  
-cate with you on the matter of Books - but space - 400 miles long and wide - forbids.

I am always glad to hear from you & am  
truly your friend  
The. Parker.

P.S. I could not answer without a deal of over-hauling of the authorities about the matter of the Trinity. I will try and do it and let you know.

To the same

Boston 29<sup>th</sup> Oct. 1844

My dear Allen

Your very kind and welcome letter came to me some days ago. and I have had no time till this minute

Allen

to reply to it. You may judge of my business when I tell you that during the first five days after I came in town fifty persons came to see me when I have other things to do besides the entertaining of visitors! But it is very kind in you to write me nice letters, and long ones too, when I am so rare a correspondent—though I would gladly be a frequent one. I liked your book on Orthodoxy much. It has a good deal of originality in it. I wrote a little paper on it which got crowded out. I do not like to write on the books of one I hold dear as yourself, because I always fear that private partialities may mar my critical justice, or else my justice would seem unkind. I saw Saml May a little while ago and he delighted in your book. I asked him to write and tell you what he thought of it, and still more to write a little notice of it for the Quarterly, which he promised. I saw nothing wrong or inaccurate in the book, and admired very much the Catholic spirit in which it was written. — — — I understand the course you propose.— your lectures I mean. It seems to me a good one. You omit one man in the early age—the greatest name in the church for many a day—I mean old brags-bowed Origen. He comprehended the liberality of Christianity better than any one for a long



Allen

time. You cannot fail to make the lectures interesting and valuable it seems to me, but they will demand a deal of work. --- The practical affairs you speak of must take up much of the attention of the minister, for a part of his function is to concretize Religion, and make "the Kingdom come" which he prays for. Getting employment for the needy is a great charity, one of the best at the present time. There is another that you do not mention - public education. Can't you do a little for that also? much depends on the minister and in a few years he can do a great deal with a good will for the work, and some practical good sense. --- I take it Sentimentalism is the degeneracy of Religion. Thought and Feeling Ideas and Sentiment seem to be the Male and Female elements in Religion - both of them needful to beget Actions. What comes of mere thought or mere feeling is poor and does not grow up, or perpetuate itself. I long to see a more real union of various minds in Religion. We live now in a state of heathenish isolation, and lose half our strength from want of concert. I see not why there might not be an association of Theologians for the advancement of theological science, as well as one of "Ecologists

Allen

and other Naturalists" for the advancement of Natural Science. They would quarrel a little at first as the Neptunists and the Vulcanists were wont to do, but soon the quarrelling would end, and Neptunists and the Vulcanists would both by and by cease to exist. They need not call one another Christians if they did not like, only Theologians; at present the Unitarians we think are the most liberal sect in New England, or the least illiberal, but they do not contain all the liberality in the land, or exclude all the illiberality. Dr Gannet is more illiberal than Dr Taylor of New Haven. I do not attend their conventions - nor would it be <sup>able</sup> ~~discreet~~ in me to do so even if inclined; they often take pains to have me ~~removed~~ <sup>excluded</sup> from their assemblies, and certainly I would not intrude upon them, and indeed I do not like to appear to make them responsible for doctrines of mine which they do not share. ----- Good will come out of this all. Men are getting to trust Reason more. Conscience more. Affections more, and the natural Religious Element more. Of course they rely less on Authority - less on the Bible. - Upon the churches less, <sup>and less</sup> on the Ministry but more on man and on God. Reverence for the letter declines; for the Spirit thrives and grows strong. - I shall always be glad to hear from



Allen

you and will be a better correspondent for the future.

I am yours sincerely,  
Theo. Parker.

To the same

Boston 29<sup>th</sup> Nov. 1849

My dear Allen

I thank you for your kind letter. I rejoice in the bare kind happy spirit with which you go to work and continue at work. You cannot fail to accomplish a good deal, only I have often thought it was well to do a few things thoroughly well and not spread oneself over too much ground. This maxim is specially needed in <sup>our</sup> early manhood when he feels a desire to do every thing and feels that he has the Spirit if not the Shoulders to bear the cross of all the world. Your course of study for your lectures must be quite delightful, and such lectures as you speak of cannot fail to be valuable. When I prepare such things I imagine that the greater part of the audience know little of the subject so I must be elementary and plain so that he

Allen

may hear and understand who runneth; then I suppose a person who knows the matter thoroughly, in its sources. This keeps me from superficiality and helps me satisfy my critical conscience.

By the way do you <sup>know</sup> that Mr Norton is in a critical condition, and may be near his end?

But the translation and com. on the New Testament are complete.

The article on Comte I should like but you had better write it for the Examiner, for your own sake, I think. I can afford to advise you not to send your articles to me - for I know the evil you will thereby bring on yourself, and I shall hardly be suspected of being a coward myself - or taking a cowardly course in you.

I think I shall find some one to write on Comte whom it will not hurt to be found in my company. --- I would gladly write you more but I have not time. So good bye.

Gours truly

Theo. Parker.



Allen

To the same

Boston 29 Jan 1851<sup>c</sup>

Dear Allen

I thank you for your kindness in remembering me in your new position. I am <sup>[correspondent]</sup> so busy that I am not at all surprised if my friends forget me, tho I do not forget when I do not reply. I have heard good things of you through Mr Appleton whom I saw not long ago, and hope you will find a more congenial field to labor in than at Washington, tho you must miss many things which you had there, the library of 8000 vols. must come up to you as the "leeks" which we did eat in Egypt freely - to the Egyptians out of that land of "cucumbers" &c.

Still I should be glad to be rid of the sight of slavery, tho the imagination would still haunt me. I know well how much is a mere matter of latitude; It is so in all things: how many of the good folks of Boston would have become Protestants if born at Rome, or Christians if born at Constantinople. Why it is not a great stretch of fancy to conceive of S. R. L. born at Constantinople and a Turk with all the accompaniments of charity

Allen

hospitality, fatalism, &c. So of us all. I feel great sympathy with Slave-holders - Still my abhorrence of the thing is not in the least diminished by the remembrance that I have relations - of my own name - in the city of Charleston too, that are Slaveholders. I hate the thing while I love the men. I am glad you ask me if I ever said that my present opinions - or convictions did not give me support in sorrow! &c. The great point on which I differ from most Christians is this: I believe in the Infinite God - who is perfectly powerful, perfectly wise, perfectly just, perfectly loving and perfectly holy. Of course He must have a Purpose in creation, a Plan of creation - both perfect - and consistent with His infinite Wisdom, Justice, Love and Holiness: this Plan must be adapted to secure the ultimate welfare of each Creature He has made. - must be perfect in detail as well as in the sum. How then can I fail to find comfort in every sorrow, even in the worst of sorrows - consciousness of sin? I cannot. I have unspeakably more delight in Religion, more consolation in any private grief - personal or domestic, more satisfaction in looking on the Present or for the future than ever before, when I trembled before an imperfect God. I never said, never thought, never felt the sentiment imputed to me, quite



Allen

the contrary.

Now a word about the Philosophical books. I think Ritter is a dull old plodder. I have his books all of them, one on the Erkenntnis Gottes, not much known in America, nor much worth knowing. Still let us eat his meat with thankfulness of heart, who else would give us an analysis of Albertus Magnus of heaps of school men, and write for us ten volumes of Geschichte der Philosophie. I felt the want you complain of, and know not how to make up for it. The best way perhaps is to read Colebrooke or Windischman and Schlegel on the Indian Philosophy. But you don't get much that is satisfactory. We are a little too early to learn the Hindoo Philosophy - Ten years hence it will be easier. Bernoulli is at work on something - (Hist. Buddhism) that will help a good deal. But Greece after all is the country where spiritual individuality got on its legs for the first time, and the Socrates believed Helios was a God and not a "map of iron, red hot" yet his contemporaries did common service for us - in daring to think. Diogenes Anaxagoras Hippocrates even Theodoras (Θεόδωρος) did us great service. I am glad you are studying this matter thoroughly - taking notes. The

Allen

study of the Greek Philosophers was a great help to me when in the theological school. but I was too much of a blunderer to do the work well at that time, and the road was not so well turnpiked as it is now. I honor your spirit, and love your brave good heart. If I can ever help you - by lending a book - you know it will give me pleasure, why not read Grotes vol I and VIII, in connection with Ritter - both are of <sup>m</sup>such value in this matter, -

I shall read your article on\* with pleasure. I could not give you any hints about him - only can say that he is able, dull, materialistic and ill-natured, and has made a book of sterling merit. But what a pity he can't get out of his more material phenomenology.

Remember me kindly to any friends I may have in B.

Yours truly,

G. P.

\* Comte

To the same

Boston 23<sup>rd</sup> April 1851

Dear Allen

I have not time for a letter, or you should have one "as long as the moral



Allen

Saw", but now only a word. I did not reply to your last but one, for I had not time - fugitive slave matters pressing - and the Books you wanted are otherwise occupied. -

Let me answer what you ask about. I think if the Slave Power continue to press their demand as they have for a few years past that there will be a civil war, which will either decide the "Union", or else extirpate Slavery, that is what I refer to - the time is not come for fighting. How soon it will come - nobody knows. It may not come at all. God grant it do not. But this is  $\omega\rho\chi\eta$   $\omega\delta\iota\nu\omega\nu$   $\kappa\alpha\iota\ \acute{o}\upsilon\tau\omega\epsilon\sigma\tau\iota\nu\ \tau\acute{o}\ \tau\acute{\epsilon}\lambda\omicron\varsigma$ .

It is rather a queer state of things. Some of Gannetts Parishioners attempt to kidnap some of my parishioners. I hide them in my house and guard the doors night and day to keep them safe. Gannet preaches sermons which justify his church members in kidnapping! But Gannet is a "Christian" and calls me an "Infidel." His doctrine is "Christianity," and mine "Infidelity." - I have heard some things of you "in this connection" which I hope are not true. God Bless you.

Yours heartily but hastily  
Y. P.

Remember me kindly to all friends at Bangor

Allen

To the same.

Boston May 5<sup>th</sup> 1851.

Dear Allen

I have not time to write you a long letter. But will say that I am satisfied from your letter that I was misinformed about you and your doings and sayings at Bangor. I never named my suspicions to any one but you. all I ask of a man is to be true to his own Conscience and take all pains to develop that Conscience. He is to be faithful to himself not to another man's self. Still I admit the possibility of a man's being false to himself, of his violating his own Conscience, and I think this is a common occurrence, a very common one with ministers, and I fear more common with Unitarian ministers than others. For as a general thing - the Unitarian ministers have 1<sup>st</sup> Ideas in advance of the orthodox ministers, 2. an Education in advance of the orthodox ministers while they have (generally) congregations more mammonish - hunk erish and worldly than the orthodox congregations. Then I think the ministers take counsel not of God but the congregation - and turn out such men as the Miles, and the Ephraim Peabodys, et id genus omne. Now these men may be faithful to their Conscience; it is not for me to say



Allen

they are not I never said that of any man.

God knows not I. But it may be that Dr Webster was conscientious in murdering Parkman that Parkman was conscientious in driving him to the brink of ruin for \$600. or \$800. Yehood was conscientious for aught I know and Yebecius Cesar and Guy Yawkes. But do you believe Stiles Gannet does not know that it was wicked to seize Simms and send him back to slavery?

Yours truly

Theo. Parker

P.S. I have been told that I stabbed every thing I ever touched. Once I "stabbed" Religion; then Christianity, then Unitarianism; then Education Temperance, Peace, Prison Discipline. &c Still they all live - after their "deadly wound"

To the same

Brookline Aug. 1. 1851

My dear Allen

I read your paper before I read your letter. It is a grand paper; the best thing you have done as yet. I see in the critical part of it, the influence of Comte and of Göthe. - two

Allen

able helps. I have not criticism to make on that part. The two first Books of your discourse, only to say that I think there is no man in the Unitarian denomination who would not be honored by writing it. The third part seemed to me not quite equal to the preceding, not conceived with so much vigor nor expressed with so much scientific sharpness.

I don't think it goes quite down to the depths of the matter. The short of the matter I think is this. The old theology, all previous theology has been bottomed on the idea of an Imperfect God not always imperfect in Power, but in Wisdom, in Justice, in Love, or in Holiness commonly in all four. There is a Devil as <sup>the</sup> fourth person of the Godhead in the common theology. In some schemes he is the

First Person. Hence there is a personal Devil who is a creation of God. Of course God must have created the Devil out of His (God's) own substance. So there must have been a devilish element in God at the beginning. Others say there is no personal Devil. But yet must admit the Devilish in God. for they believe there is absolute evil in the world. Hence they have a Hell not as a Hospital built by the Divine as House of Cure, but as a Rack-chamber or Torture-cellar built by the Devilish as a place of Torment and vengeance. Now I take it that

Philosophy (Physics and metaphysics) is at war with the Devil-God, but not also with the God-God



Allen

Philosophy believes in no Devil, neither in God nor out of Him. Hugh Miller finds "footprints of the Devil in the Old red sandstone." They will turn out very different tracks. The time has come for affirming the infinity of God - by his attributes as well as by his Essence. Men have said God is infinite in Nature (Sein) but denied it when they came to treat of his Function, and modes of Being (Daseyn).

The future theology must rest on the idea that God is perfect in Power and Wisdom, Justice, Love and Holiness (self-fidelity) then it may be a scientific theology. ~ Sometimes, the expressions in your writing is vague and so the thought difficult to grasp. A German writer would not make this objection to you, for he loves the vague clouds he breathes from his own Tobacco pipe. Perhaps Corate is not likely to have a good influence on your style. With these exceptions I like your paper very much and wish the Mass. Quarterly were alive to publish it to the world.

I like your scheme of Hebrew lectures. The Patriarchs I think we know very little about. I don't know whether you consider them historical or mythical. I have only one Book which you need - that is Ewald's Geschichte des Volkes Israel, 4 vol. 8<sup>vo</sup>. If you like that it is at your service. Knobel would help you on the

Allen

Prophets. I have most of the books Mackay refers to. [on his progress of the Middle Ages]

The "misinformation" was that you preached "an old Hunker sermon denying the Higher Law".

Truly yours  
Theo. Parker

To the same

Boston 2 Oct. 1851

Dear Allen

Your letter came in a busy time, and if I do not answer a letter in its own day - the other letters put it off a long time. Excuse me partly for laziness, partly for what needs no excuse - business. I liked your paper much, and think of it as you do in the main. What I said about the Infinity of God, I meant in criticism of modern (and ancient) theology in general not of your article. The "vagueness" is less than in any of your writings before: it is not more than we often find in Comte and almost always in Fichte, Schelling and Hegel.

Still there are nebulae which you might as well yourself resolve into stars as to leave



Allen

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Allen

others trying to do it with inferior advantages  
 I think the latter part of it would be improved by being written over again. It did not seem to me so well studied and thought out as the rest. I advised Dr Putnam to put it in the Examiner - told him, as you, what I thought of it. He also thought it fine and valuable. But if he does print it - I hope you will not let it be spoiled by an attempt to pinch it down to the proportions of (Father Briggs) Unitarianism. Science is Science and has no mysteries no sensual questions on which the Faith must not be spoken. If he does not give it a place in the Unitarian Cradle I hope you will still publish it. One of your Clerical Club (or what do you call it?) suggests that it should publish a volume from time to time of its Transactions. That would be a good thing - and so you might bring out your paper. I hope you will print it in one way or another.

I rejoice in your brave and studious zeal and hope it will <sup>afford</sup> hold out. God bless you

Good Bye

Theo. Parker

Regards to all Friends

Allen

To the same

Boston 8<sup>th</sup> Dec 1851

My dear Allen

I have no book that will fill up your gap, none at all. I have sent for the rest of Cowdell - but it is not here. Many thanks for your labors in the Temperance cause. We shall give the Rummies a try here in Boston this winter.

But Rum is Power where Knowledge is Impotence. God bless your earnest and manly Spirit

Yours,

J. P.

To the same

Boston 9<sup>th</sup> Feb. 1852.

Dear Allen

I rejoice in your brave and vigorous industry and the manly way in which you lay your bones to work. God bless your labors to others as well as to yourself. I have had neither the letter nor the books from King. He may be a poor arithmetician (or otherwise), he is an extraordinary Bookkeeper - I know too well. Gillman is at your service if you want



Allen

him. I doubt that you will find much that is new however in him - new to you I mean.

I wish you would publish the work you speak of - ie if Crosby will take the risk - which you must not do. We need such a Book - but no sect will like it. Such critics as F. Y. Gray, Waterston *et id genus omne* will turn up their learned noses at it, and Luther Briggs will tell Dr Parkman "I am afraid Brother Allen is not quite sound" Then the Register will hardly welcome such a book.

Still the Book is needed only not wanted by men who are contented with profitable ignorances.

I like your notion of a Sunday School Manual, only I have none of the material you speak of - Furness' Book would help you.

I don't know that I can get to Bangor this season - there are only 24 hours in the day, only 7 days in the week - and a deal to do.

Good Bye

Yours truly

Theo. Parker

Allen

85

Boston 5<sup>th</sup> March 1852

Dear Allen

The copy of Ewald and your note of Jan'y 7<sup>th</sup> came to hand on the first day of March.

But alas the first volume was missing.

Your note speaking of retaining the Ankany which is B. III, I have now only B. II and IV.

B I I often want. If you will see that it be not lost I shall be obliged to you. Has King got it; or where is it? Poor Sam<sup>r</sup> Jo. may have lost

his church, the steeple crushing it. Those steeples are bad things - Robbins' brought the People to repentance more than his Pulpit ever did, and finally turned the church into the street.

Yours truly

Theo. Parker

To the same

No date

Dear Allen

In your dissertation which I looked over a year ago there was a little stanza quoted, (I think) from Michelet in which some one in the middle ages complains that he cannot die, but is, alas! immortal! I ought to remember the lines, and the authority



Allen

for them, but I only remember the fact. Will you be kind enough to write them for me in a letter and give the reference - and so oblige

truly yours  
Theo. Parker

To the same

Dec 8<sup>th</sup> 1852

My dear Allen

I thank you most heartily for your kind word of criticism - It is always grateful, and I will always thank you deeply, truly, heartily for any word of warning, of counsel and of rebuke. I must have committed many errors. I wish to have them pointed out to me. I am glad to have it done by an enemy, and still more by a friend. --- About Dr Dewey's statement, I think I am right spite of his denial. One man - a farmer and old schoolmate of mine first told me of the statement. "I would send back my own mother", which he heard at the Lyceum in his own town from Dr Dewey's own lips. That was before there was any talk about it. I think he could not

Allen

be mistaken. Then you know Shackford's testimony - that he heard Dr Dewey say so at Lynn. However I hope never to have to mention the matter again.

I don't question the genuineness of Dr Dewey's denial, only the "authenticity of the statement" as Mr Norton would say.

As to Mr Webster's motive for the March Speech - I think I am right. It is founded a good deal on what all the world knows (1) of our public affairs, (2) of the habit of portions of the South to get up a cry of Union to be dissolved & (3) of our public men, and (4) of Mr Webster himself.

But it is founded also in part on private information of Mr Webster's opinions, intentions &c. and the opinion of one of his most intimate friends in Boston. I have information ~~information~~ which cannot be ~~cannot~~ be communicated to the public as it will affect other persons. So some things I have said must rest on my own assertion - and of course be called in question - and subject me to much abuse, because the nature of the proof does not allow of the publication of its details.

I shall publish the sermon in a pamphlet - when I get it ready. But there is a deal of work to do first - I will send you a copy soon as it is out.

I know of nothing on the Exodus except



Allen

what you know and all the world knows.

I intend before long to read up on these Hebrew matters. for I have fallen a little into arrears since 1847. I am glad you saw Dr Raphael.

he is earnest, learned and enthusiastic - and really thinks that all the world will be circumcised, one of these days! I shall like to see Friedländer when you have done with him -

I have Bähr (Mosaische Stift-hütte) always at your service. All Books that I have are at your service. They are mihi et amicis.

You know I am always glad to see you, and never treat you like a Stranger - So if you don't find me - the Books will welcome you without stint.

Good bye  
Y. P.

To the same

Newton Corner July 4<sup>th</sup> 1853

Dear Allen

When your kind and welcome note came to me I was too weary to do any thing voluntarily, more than read it. My brain was in the condition of a sore hand - blistered

Allen

all over—; and yet I had work to do which could not be put by and did it, in such sort as I could.

I had no special project in view in asking the gentlemen to meet at my house, and did not meditate any association or journal.

But I think such an one might easily and profitably be started, if not just now, at all events before long. For such a scheme I will do my possible.

Sargent—one of the best fellows in the world will perhaps call the same parties together again before long.

I may do the same in the autumn. But you see I am placed in rather an awkward dilemma, for if I ask these men and others to meet with me it seems like asking them to bear my burdens and my ill reputation.

Now I would not saddle any one with my own bad-name, or throw on them the same denunciations which have fallen on me. I have been thundered and lightened at so long that I do not wink at the bolts any more than the Aeo-ceraunian mountains.

Peltings will do me no harm. But I do not like to bring others into the same peril.

Hence I have been quiet, and consorted with none except men as bald (of what thunder would hurt) as myself.

It was Higginson who brought these men together, I rejoiced in the meeting.



Allen

About a journal - I am not quite sure -  
 In 1839 we tried the Dial - it worked 4 years  
 In 1848 the Map. Quarterly which lasted  
 3 years and no more. I lost about \$300 or 400  
 by the latter, and Emerson about the same  
 by the former. Still I was never a fit  
 person to edit the Quarterly. I hope you  
 will talk with your friends about the journal  
 In the meantime the Examiner and the  
Westminister will both do good.

Truly yours

Geo. Parker

To the same

Boston 12 Sept 1853

Dear Mr Allen

I wish I could attend your  
 meeting, but I can't, I am not well in the  
 head - and must stay at home and catch  
 the few hours of sunshine when I can make  
 hay. Besides I must attend the Temperance  
 Convention which begins to-night. But I am  
 not the less obliged to you for the heroic  
 politeness which led you to ask such a  
 dangerous man as I am. Give my kind

Allen

regards to Mr Appleton and his family, and believe  
me

Yours truly  
Theo. Parker

To the same

Boston Dec 6<sup>th</sup> 1853

Dear Allen

How I rejoice in your brave, industrious, free Spirit. Macte sapientia, diligentia, virtute. If King has not Dormer I have and likewise Bucherot. — both at your service.

Baur has a new Book on the "first three centuries of the Christian Era." It must be valuable. I have an order out for it.

Huguenbach has a poor book on the same theme.

What a good soul Martineau is. I trust he will not give over his labors in Philosophy — but will ere long publish his thoughts

Yours truly  
Theo. Parker



Allen

To the same

Bangor

Boston Feb 25<sup>th</sup> 1854

Dear Allen

I wish I could stay over Sunday and preach for both you and Battles. But I can't. — I am glad to hear of the Nebraska meeting — and your activity therein: and about the Anti-Slavery sermons. You see how Blagden in Faneuil Hall defended slavery till one the Hunker Whigs cried "Shame! Shame!!"

The Bill will pass I think without doubt and the North will consent. What a wicked Nation. like People like Priest. Let us do our duty at least.

Good Bye

Yours

Y. P.

To the same

Boston 27<sup>th</sup> Dec 1854

Dear Allen

I like your mode of treating the matter you speak of: if I have ever been

Allen

of service I am glad, but have often reproached myself that I did not do more to smooth the way for a scholar so earnest and diligent and hopeful - as well as helpfull. But I am so busy that no week is long enough for its work - no day but has too few hours in it. So I must needs be greedy of my time.

I think the special mephanic expectations of the period you treat a very important matter, to which justice is rarely done. I am glad you make it "specificatory" but cannot think it dry.

De Vette (<sup>his</sup> Bib. ~~Sym~~matik) refers to all the authorities though others have made new combinations since his time. I hope you will find a publisher - but I doubt that Crosby will do you justice.

How can he in a perpetual "Eclipse of Jewish" unite in the perumbræ of the Unitarian Ministers.

His custom is the ruin of any decent character. I don't see what "hope of salvation" is possible with such surroundings. How would Phillips and Sampson do - after the trial of Crosby and Nichols. They (C. & N. I mean) are both good men - but ill set.

I don't admit the justice of your criticism on my Theism &c. I develop the logical consequences of an Idea - If the Idea be held to, the Human Race will make it History. Where there is a tendency. I never said that with the belief of Immortality I should go over to the

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Allen

To the same

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out?



Allen

flesh Devil

world & Co., but die outright. I have not a very strong tendency to that triumph Firm - any way; but without that Hope, you certainly, should die of despair. I have not looked at the Book this long time. But shall prepare a new edition one of these days and will mend what seems amiss. — If I go down to the lodgings which the kidnappers design for me in Cambridge Street I shall not be your guest - else so.

Good Bye  
Y. P.

Birney

To the Hon Jas. G. Birney

Boston 25<sup>th</sup> April 1848

Honored &amp; dear Sir

Your valuable letter of March 27<sup>th</sup> came to me after being a long time on the road.

I delayed replying to it until Mr Everett should have delivered his Eulogy, hoping it would presently appear. At last it came, poor, cold - eulogistic without discrimination, and every way unworthy of the occasion, of Mr Adams, or of Mr Everett himself. I began a letter to you as soon as I returned from the Hall, but was unable to finish it on account of illness - which has hindered me from writing to you until this late day. Please accept my hearty thanks for your letter - and this excuse for my not sooner honoring it as I ought -

Certainly Mr Adams was not a great man, and it is only in comparison with others that he stands very high. I knew that Mr Adams while commissioner at Ghent did not hesitate to bargain for payment from Britain for the American Slaves who took refuge under the English flag, that when Secretary of State he never opposed Slavery, that while President he tried to negotiate with England - for the restoration of fugitives. I supposed his eyes were not then open. Indeed he opened them



Birney

very slowly after 1831. Once he "deprecated the discussion of Slavery in House Representatives"

I think it was in 1834 that he still entertained that sentiment. When President, he was instructed by the House Rep. to open negotiations with England to secure the return of Slaves and with his views of a President's duty I suppose felt obliged to obey, and then I make no doubt felt no reluctance in discharging the duty. That treaty with Mexico for the redelivery of slaves I have not been able to see. It is not in any congressional documents that I have access to here or at the

State House or the public libraries. If you can point me to the document which contains it - you will do me a service for which I shall be indeed grateful. I should consider Mr Adams responsible for all the public acts of Mr Clay his secretary - for Saml Adams never allowed an important document to emanate from a State Department without knowing well all that it contained. I cannot

think Adams was wheedled by Mr Clay - I don't believe at that time that he required much cajoling to lead him to serve the interests of a large part of the people. He did not think Slavery such a sin as men now think it. neither can I find the want

Birney

of his opposition to slavery in the fact of his disappointment of re-election. In 1829 the matter of Slavery began to be seriously agitated at the North.

It caused a violent outcry, and at length a great change took place in the feelings of New England.

of all the North. Mr Adams went to Congress from the most radical part of the Union, and could not easily avoid sharing the feeling of "old Plymouth" against Slavery. I confess I <sup>thought</sup> once

Mr Adams was influenced somewhat by spite against the South. It had refused his Father

for President in 1800, him in 1824 — it would not be very strange therefore I thought if he felt "mad" — and said "I will pay him for it," and so built on to their most tender parts.

But since his death I have reread all his works, orations, speeches, letters, — I have looked at his reports. Seen how he voted on every occasion — and I cannot find the hostility to the South often charged against him. But I do not wonder that the charge is made — considering the motives on which political men often seem to act. The colonization society never presented charms to Mr Adams. — for I think he liked not societies of any sort. I doubt that he was a member of any Society which had a practical object in view. He belonged to learned societies Historical and Philosophical &c. but I think



Birney

not even to the Bible Society. He was not in the habit of making in public, confessions of his errors. But a few months before his death - he asked a young man - a friend of mine - who made his will to sit down with him awhile if not too busy, then said Mr Adams, I have not long to live. said the young man - It must give you satisfaction to remember that you have done so little harm in so long and arduous - public life - You have little to reflect upon that is displeasing. Said Mr Adams 'I think I may say that I have not committed what the moralists call gross offences But my whole life - including my motives as well as my acts - is covered with imperfections. He publicly stated at a late period of his life that at first he was opposed to the abolition of Slavery in District Columbia. tho after his correspondence with Mr Goodell he must have been satisfied of his own former mistake. I was very glad to look again at the article in the Emancipator of Sept 28<sup>th</sup> 1844. It brought back some thing in the life of the great compromiser - which I did not remember so fully as I ought -

But it did not contain the reference that I seek to the documents connected with the Mexican negotiations. I shall print my Oration in a better form - and shall publish matters which

Birney

I could not introduce into the sermon - as there was not time and it was not altogether apposite to the services of a Sunday meeting. It will give me great pleasure to forward you a copy - It will be printed about the 1<sup>st</sup> of June

I remain Honored Sir

Very respectfully and truly yours,  
Thos. Parker

To the same

Hampton, Michigan  
West Troy June 7<sup>th</sup> 1848

Honored and dear Sir

In a letter on Slavery which I sent you when first published - I have stated on p. 40. that Gen Jackson was a Slave-dealer, and in "1811 bought a coffle, and drove them to Louisiana for sale," a writer in the "Boston Post" for last Wednesday (June 14<sup>th</sup>) denies the fact and with authority. I send you a paper and wish to know if you can tell me what is the fact:-  
1. Did Gen Jackson ever sell a slave or slaves?  
2. was he ever engaged in the slave trade - I mean the internal slave trade? - 3. did he conduct a coffle to Louisiana, in 1811 for sale?

My authority for the statement in my letter was the assertion of Theo. D. Weld in "American Slavery as it is" p. 174. and the reiterations of the



Birney

same charge in "American Slavery and the internal Slave-trade" a work published by the British and Foreign anti-slavery society p. 68.

I am not desirous to prove myself right, only to ascertain the Truth.

Very respectfully

Your Friend

Theodore Parker

To the same

Boston 27<sup>th</sup> Nov 1848

Dear Sir

Your favor of Oct 27<sup>th</sup> has just reached me. I have paid the money as you suggested. Enclosed is the Receipt for the Lithonotype, and for the money paid to the Publishers of the Mass. Quarterly Review. I took no receipt - but this line will be enough.

I send you by mail a copy of my letter on Slavery which I sent at first, I but suppose it did not reach you. In the next number of the Review you will see the 1<sup>st</sup> and last articles are by myself. That on slavery by Mr Hildreth; the author of the two first on Slavery; that on the Law of Evidence

Birney

is by a Lawyer in Bangor - Mr John Appleton;  
 that on the tides by Mr Desor a German Surant;  
 on Landre, by J. R. Lowell the Poet; on Postal  
 Reform by my good friend Dr S. G. Howe. I  
 hope we shall make it better continually.

The article you speak of we shall like  
 very much indeed. It will not touch exactly the  
 subject treated of before - but one not less impor-  
 tant. You could give it a name not quite so  
 hackneyed as the "Constitutionality of Slavery" and  
 like all that comes from your pen, it would find  
 Readers enough and reply them. We could not  
 find room for it before June, perhaps not till  
 September, for the March number is already  
 filled. (in anticipation.) But in the June num-  
 ber or that for September, we shall be glad of your  
 article. If I can ever do anything for you in  
 this quarter, I hope you will remember I  
 am ready to serve you.

Very respectfully and truly yours  
 Theo. Parker

To the same

Boston 14<sup>th</sup> April 1850.

Dear Sir

I shall like your article very much



Birney

indeed for the September no. The June no I think will be full before, i.e. with articles already on hand or in preparation, Your name is a recommendation, and is in much better repute here in Boston than my own. Therefore I shall depend upon it and shall publish your name as usual.

Mr Wright did not succeed with the Chronotype. I never knew why. It had a wide circulation but little advertising Business and so came to an end. I have not been able to accomplish what you suggested in your <sup>former</sup> letters

Yours truly

Theo. Parker

P.S. I have been much out of town of late, and have not been able to write before, so please excuse me

To the same

Boston 14<sup>th</sup> May 1850

My dear Sir

Your letter with the article accompanying was received three minutes ago, and I hasten to write announcing its safe reception.

Birney

The article will appear in the next number of the Quarterly. I think you may not receive Mr Mann's Letter so I will send one to you at Cincinnati care of James Birney Esq. I am sorry that you are ill, but hope your summer journey will do you good. I had the March Quarterly sent to you - as the first one miscarried

Yours truly  
Theo. Parker

To the same

West Roxbury 16<sup>th</sup> July 1850

My dear Sir

I will attend to your request about the paper you publish at Cincinnati, as soon as it arrives. As the appetite for such things has abated a little just now it may not be so easy to secure its publication in a pamphlet form, but I can yet introduce it into two or three newspapers which will give it a wider circulation. I will look carefully after the punctuation and any other little inaccuracies. There may be in the document, "What you say about the error in the "Right of Petition" article shall be attended to. I hope you will write on the Law, and legal opinions of the Supreme Court in the



Binney

matter you refer to. It seems to me that we need enlightenment on that subject a good deal. Mr Webster's statement has drawn attention to the subject anew and it ought to be handled by some clear-sighted person and I am glad you have taken hold of it.

But I fear there will be no Massachusetts Quarterly Review to receive it. The Publishers of this journal have failed not at all through this periodical, and the present number now in press, will be the last! Your article is actually printed, and I hope before January to be able to send you payment for all the valuable matter which you have furnished for its pages. We shall probably have some other journal to take its place, which will not be in my hands.

The article you speak of in Littel I have not seen, but I know very well the books it speaks of, and it gives me pleasure to send them to you which I do this day, directed to you at Cincinnati. Please accept them, as a small gift from me with the best regards of the author.

Truly and respectfully Yours  
Geo. Parker

Birney

To the same

Hampton, Michigan

Boston. Oct. 14<sup>th</sup> 1850

Dear Sir

I will take charge of your M. S. soon as it comes to me, will look it over carefully and try and find a Publisher for it who will make you some remuneration. You had better print it with your name as it seems to me. If I can find some one who will print it and take the risk of loss and will give you half the profits if there are any - I think it will be a good arrangement. I make such with bookpublishers for myself. But if I cannot find any such, then I can get it published in the Liberator, the Standard and the Cra. I think, I will do all I can, at our usual rate of paying for the Mass Quarterly Review. I find you are entitled to \$60. that is \$1. a page without counting the extracts, about the first of January, I will send the money where you wish

Yours truly

Theo. Parker



Birney

To the same

Boston 16<sup>th</sup> Dec 1850

My dear Sir

Your documents have both come safe to hand, viz the Review of the Prigg case and the Note on Mr Crittenden's opinions. This morning there came the note by Mr Jennison which shall also be complied with. It seems to me your paper is a very able one. But I have not been able to find any one to publish it. I have taken it to all who would be likely to engage in the work, and they all decline it.

This has taken up much time. Today I shall send it to the "New Englander," a quarterly journal published at New Haven, very orthodox in theology but very liberal and just in some other matters. If the Editors refuse it, then I fear the Liberator will be its only refuge, unless the New-York Tribune will take it.

The new Edition of De Wette on the Old Testament costs only \$3.00 and will soon be sent you. The publishers of the Mass Quarterly fulled last July. (they made a little money on the Review, though I lost) and so they do not bind the third volume, but I will have yours bound for you and sent

Birney

with the copy of De Wette. The payment to your friend shall be attended to about the first of January

Believe me

Truly yours

Theo. Parker

To the same

Boston 22<sup>d</sup> Dec. 1851

My dear good Friend

I owe you a thousand apologies for not writing to you long before. The letter by Mr Wright has not come to hand, all the others were duly received. I immediately attended to the suggestion about the M. S. which is all safe - It was in the hands of Mr Sumner, who was desirous that it should be published.

He promised to write to you about it, and either procure its publication or else send it to you franked. I supposed he had done so long since, or I should not have been easy about it, I will write him directly and see that you have your M. S. as soon as possible

Believe me

Truly yours

Theo. Parker



Birney

To the same

Boston 3<sup>d</sup> Oct. 1852

Dear Sir

I have been so busy in removing from summer to winter quarters that I have no time to reply to your note until this moment.

It seems to me that we ought not to use the word punish at all in reference to the action of God. The only punishment that we know is this: the arbitrary infliction of pain from without. Usually it is accompanied with ill-will and a desire of vengeance, but sometimes with kindly feelings and a desire to hurt for the sake of healing. Now theological Books commonly represent God as punishing men in this or the future life with ill will and a desire for vengeance. "Hell" is for God's sake; damnation is of no advantage to the damned only to the damner. Well, all of this language is unphilosophical and out to be blotted out of all decent speech, it seems to me. The trouble I believe is this:— Men do not believe that God is Infinite but finite and imperfect, and therefore they attribute such motives and such actions to Him. If you start with the Idea of God as Infinite—possessing all the attributes of a

Birney

perfect and complete Being—perfectly powerful, wise, just, loving and holy (—is self-faithful) then the difficulty is all over. For God must have created men from a perfect motive; for a perfect end; as a perfect means for the attainment of that end, and so the attainment of the ultimate end of God's design cannot fail.

Now the Infinite God must desire the ultimate welfare of each of his creatures; must have means for bringing it about—means that are adequate to the purpose. I know very little what these means are—But this is plain that all which a man suffers by the Providence of God must be for the good of the sufferer. It is absurd to suppose that the Infinite God will allow any one to be miserable forever in consequence of the grossest and the worst of "sins" here.—for the sins are often as much involuntary as the stumbling of the child in learning to go alone.

It seems to me that all the suffering of men—and in such a time as this I see enough of it—is in the end to work out a good result, not only for the race but for the individual sufferer—Indeed it must be so if God be Infinite, and his work perfect for His purpose. I never speak of future punishment—but of future progress—by the justice and the mercy and the Love of God.

Respectfully & truly yours  
Thos. Parker



Birney

To the same

Boston 28<sup>th</sup> March 1853

Dear Sir

I have been ill since the receipt of your last letter or I should have replied to it before. I make no doubt that you will find some one in Boston or New-York to undertake your Book when it is ready for the press. I will do all I can for it. The Preface certainly promises well. But a publisher would want to see the whole M.S. before he made up his mind about it. It seems to me it would be well to write to some publisher — say B. B. Mussey & Co. or J. P. Jewett and Co. of Boston or Redfield of N. York and ask them what they would do.

I sent you a copy of my new Edition of the Webster German. I omit all about Mr Clay. I had the testimony of two Senators for the Statement you refer to — but I ought not to mention their names, the statement was stoutly denied.

Yours truly

J. Geo. Parker

Fisk

To Rev Wm H. Fisk

Boston 17 Nov. 1856,

My dear Mr Fisk

I will lecture for you in this  
 wise - I put the week Feb 9-12 at your disposal

I will leave Boston at VIII<sup>1</sup>/<sub>2</sub> p via Worcester  
 and Albany for your place, and must be in  
 Boston Friday night. that will enable me  
 to lecture only three times. - which is not much  
 for a week's absence - Do with me what you like  
 for that time

The election of Buchanan is the  
 worst defeat Freedom has had for 80 years in  
 America, but Fremont's success might have  
been worse for us - who knows.

Yours truly

Theo. Parker

To the same

Portland N. Y.

Newton Corner 25 July 1857

My dear friend and brother

I thank you for your very  
 kind letter and the hopes and fears it expresses



Fisk

Whatever balance there may be in my favor on account of the Books when sold, please put in your <sup>own</sup> pocket, as a little gift from me. I am getting better - slowly but I hope surely. These are the facts of the case. - I come of a long-lived family; six Parker fathers buried in New England average about 77 years. Six Parker Mothers go up to near 80. But my brothers and sisters die early. My parents had eleven children - I am the youngest. all but one lived to attain manly years - all are dead save my Brother - now 66. and myself. They have passed the critical period of their life from 44 to 47. Five of them died about that age - only one has surpassed it. I shall be 47. the 24<sup>th</sup> of Aug. next. So I am in that critical period. If I live a year I shall probably go on to 70, 80, or 90. Here is the cause of the present form of disease. - Last February I went to Central N. York to lecture. Feb. 9 I was to lecture at Waterford. 10 at Syracuse. 11 at Utica, 12 at Rochester - and then return and reach Boston at mid-night of 14-15. I should pass every night in my bed except that of 12. But on the contrary - things turned out quite other-wise. the R.R. conductor left us in the cars all night at East-Albany, in the midst of the inundation. Common New England prudence and energy would have taken us

 at  
 day.

Irish

all over the river. I had no dinner, or supper except what I had in my wallet, no breakfast the next morning save a bit of tough beef in an Irish Boarding house. When I awoke on the morning of 10<sup>th</sup> I felt a sharp pain in my right side - not known before. I got to Syracuse that night, 10<sup>th</sup> via Troy. Lectured at Utica the 11<sup>th</sup> and at 8 P. M. took the cars for Rochester and rode all night till 5 or 6 the next morning when I got into damp sheets at Rochester - and slept an hour. I was ill all day, and at night had the chills of an incipient fever. But I lectured, took the cars - at 11 or 11 1/2 A. M. having waited for them three or four hours in the depot - and reached Albany in time for the 1 P. M. train Friday - and got to Boston about 11 A. M. on Saturday - having had no reasonable meal since noon Thursday.

Sunday I preached at Boston and Watertown as my custom was. - The next week I was ill but lectured four times, so the next, and the next until in March I broke down utterly and could do no more. Then I had a regular fever, which kept me long in the house. But soon as I could stand on my feet an hour I began to preach. This was a means of cure - and it helped me much to look into the faces of the people again!

July 12<sup>th</sup> we shut up the Music Hall, and I shall not preach till Sept 6<sup>th</sup>. I am devoting all



Yish

my might to getting well. The pain in the side still continues. I attack it from without by compresses of wet linen, and by homoeopathic medicine from within. I have a nice boarding place with all manner of agreeable influences about me, and live in the open air all the fine weather. I hope soon to be as well as ever.

I am very thankful to the kind people in all parts of the country who take so generous an interest in me. I have enemies enough who hate me with the intensest bitterness of malice; but I think few men have more friends - none warmer and kinder. But I will not trouble one of the best of them with any more of a dull egotistic letter in the dog days. With love to you and yours believe me  
 faithfully  
 Theo. Parker

To the same

Boston 3 April 1858

My dear Friend

I shan't let your letter go without an answer this Saturday morning, though it must be a short one. I preached a little while

Gish

ago, on The Progressive Development of the Idea of God in the Books of the Bible: Then on The Ecclesiastical Idea of God\* and its adequacy to the Purposes of Science and Religion. To-morrow I mean to preach on a false and a true Revival of Religion. The sermon is all written before me. I shall dwell mainly on the false. but a week from to-morrow I think I shall speak on the wants of the Ecclesiastical Institutions in America and the revival they require.

Then on Fast day April 15. I mean to speak of the Application of true Religion to the Political Institutions of America. Many thanks for your kind and generous letters to me, and the brotherly love you have so long shown me, I wish I could be in your neighborhood some Sunday. Perhaps I shall one day. I am mending - and better than I hoped. at this anniversary of my last year's ailment. I have lectured only 14 times this winter. -

I send two little matters - one is a mere Report printed without my knowledge. - Kindest regards to yours

Faithfully  
Y. P.

\* and its unfitness for the purpose of Science and Religion: next on the Philosophical Idea of God



Fisk

To the same

Boston 21. Apr. 1858

My very dear Mr Fisk

I shall hand your letter to the Publisher of my sermons to-morrow morning. He will doubtless send them by mail with a Bill, they retail at 8 cts (here) and cost \$5. a hundred. I have nothing to do with the publication.

I hope I may be able to speak in your place some time: at present I husband my strength as much as possible, one of these days I mean to be stronger and more laborious than ever before, now I must wait a little while. — — — Many thanks for your criticisms. But there is a point you overlook: — The Pentecost affair is described in Acts II. It appears from Acts I. 4 that the disciples were at Jerusalem; their number about an hundred and twenty (I. 15); the time was 40 days after the Resurrection i.e. 41 1/2 days after the Crucifixion, (II. 1) 2. now the scene which I describe took place at Corinth (p. 5 of sermon, col. 1.); the number of disciples "some four score"; the time "some five and twenty" years after the crucifixion.

Hence it is reasonable to infer that I did not mean to describe or allude to the event mentioned in Acts I & II. I think the

Fisk

description of one of the christianis meetings of the period. refered to (25 or 30 A. C.) is a just one, not exaggerated - not over colored. I gather my facts partly from the New Testament, itself, partly from the early documents of church history, and partly from what I hear and see of similar meetings now a days.

I dont think foaming at the mouth at all unlikely at that time, under those circumstances. I have seen it in Methodist meetings with my mortal bodily eyes.

hastily and heartily yours

Theodore Parker

To the same

Boston 2 Aug. 1858

My dear Mr Fisk

Thank you for the kind letter with the draft for \$24.<sup>50</sup>/<sub>100</sub> which balances the <sup>nt</sup> account. I shall always be glad to get things for you, and perhaps you will obtain more books for less money by writing to me than by sending to Burnham.

I send you also a little pamphlet containing four sermons delivered at the meeting of Progressive Friends. I had 1500<sup>s</sup> struck off. They retail at 17 cents. You shall have what you want at 12. - Do you see



Fisk

the Christian Examiner? the July No contains an article on the "Material Condition of the People of Mass," by T. P. You can borrow it of Mr May. I think you will like to see how the "mud sills" of society are disposed of in Mass.

We want exactly the thing you speak of:— an itinerant ministry to preach the Gospel of the Newness— a Religion which is Piety and Morality; a God who is Infinite Perfection; and Human Nature which is his noblest work, perfectly adequate to the Purpose he made it for. But where shall we find the men?

We must wait. Johnson at Lynn. Higginson at Worcester. Kimball at Barre. Longfellow at Brooklyn. Frothingham at Jersey City. May at Syracuse. Mayo at Albany. Yourself in Thompson's co.— this is a pretty good beginning. May considering the immense prejudice, the fear, the mean-ness of ministers it is quite encouraging!

I fear my lecturing days are about over. It will at least take me a year or two more to recover my health fully— if ever. By my mother's reckoning I shall be 48 the 24<sup>th</sup> of this month. But by the Registry of my Bones I am past 60. I have worked too hard for a body vigorous and ready but not quite iron enough for what I put upon it. — I shall not lecture much this winter; I think not at all out of Mass. I feel that a little accident

Gish

would upset my chariot (as in 1857), and if it turn over again, it will never be righted and set on its wheels!  
 So please get all you can out of Phillips while his day lasts, and excuse

Yours faithfully

Theodore Parker

To the same

Boston Nov 11. 1858

My very dear Mr Gish

I thank you for your kind sweet letter, which I found so moving, that I kept it two days, after tasting its sweetness, before I ventured to read it through, for I am still a little weak, and cannot quite trust the emotional part in such affairs. Have no fear for me now, I have weathered the cape and think I may live to the respectable age of my father, say 80 or 90. I think I have conquered the last of my physical enemies, I have submitted to a surgical operation, not painful or dangerous, only exhausting and wearisome, it laid me on my back, some weeks, and has kept me from my pulpit four Sundays, but I shall preach the next time, I can't walk very well as yet, but try it every fair day. I have ridden out four or five



Fisk

times.

You must not think so highly of me my dear friend; whenever I slip away, there will be a plenty of men to take my place and do my work, or a greater in a better way. There is so much prejudice against me, that I sometimes fear I hinder men more than I help them. But yet I have much work to do, whole continents and islands, which I have begun to clear up and make into farms and gardens. I want about twenty years more for serious solid work, even then I shall be only 68 years old, twenty years less than Josiah Quincy. But I will not trouble you more, writing as you see by another's hand.

Many thanks for your kind memories and wishes; remember me kindly to your wife. (I hope your son will prove worthy of his father and mother)

Believe me  
faithfully and gratefully  
your friend  
Theodore Parker

To the same

Boston 31. Jan'y 1854

My dear Mr Fisk

Many thanks for your very

Fisk

kind letter from Toledo. Really a man has not lived  
in vain who finds so many friends when he stands  
on the brink of the grave. But I hope to return from  
the Isles of Blessing, and do a deal of work before I go to  
the Isles of the Blest.

I must not write more now. God bless you  
in your noble labors, and goes with you,  
Faithfully yours  
Theodore Parker

To the Same

Rome. Easter Sunday, 1860

My dear Mr Fisk,

Your welcome letter came in due  
time though with about \$1.00 additional postage - on  
account of the great thickness of the paper, (10 sheets like  
this and when well I write on every line,) cost only  
27 cts. I thank you for all the interest you feel  
in me, and for the pains you took to set the public  
right in respect to me. Livermore, who was my class  
mate at the Theological school, knows well enough  
the true state of the case; but to know and to act  
are a little different. Of course I do not look for  
justice or fair play. What if Huntington had taken  
as short a step forwards as he actually has done back



Fisk

wards - what would they say of him; - my life has not been a mean one, in motive, purpose or method, and though I die and leave more than half my work undone, it is not wholly without visible effect on the world of Humanity.

I would write you a long letter, why it turns out so short I had rather you should conjecture than learn from

Yours faithfully Theodore Parker

White

To Robert White Jr New-York

Boston 11<sup>th</sup> Feb. 1848

Dear Friend

Your letter of the 25<sup>th</sup> inst came to me a few days ago accompanied by J. Dunlavy's Manifesto. I feel glad that you can approve something which I have written about Religion, and also I rejoice to hear of another man who loves the Freedom of the Truth. I think I understand the doctrines of the Shakers. I am not wholly ignorant of the Books they have issued which set forth their history and their opinions. I have always admired the order, the neatness, the economy, the plenty, and the peace which are so noticeable in their establishments. I rejoice to confess that they have solved the problem of Association - at least so far as to shew that men can live harmoniously in a community - and thereby make a great saving of time, labor, and all the material things which help make up the comforts of life. But you will excuse me for my frankness, when I say that I think they have made a capital mistake in attempting to nullify the distinction of sex. That is not a distinction of man's making, but of man's finding, as God made it. From that distinction there comes the union of one man and



White

one woman - united by the most sacred and most beautiful and most endearing ties. Each is a complement to the other, out of their union grows up the family - each new-born child to them a new Messiah, a new Revelation from God. I admire the wondrous ways of God, I reverence His Wisdom, I love His Love, as I find this every where. But I see nowhere more lovely instances thereof than in the very distinction of Sex and the effects which grow out of that cause. Yet I think I see the causes which led the founders of the Shakers to renounce all this. I know too the history of similar parties in other days, and the doctrine which led them also to renounce marriage.

One thing more let me mention and that is the neglect of education in the establishments of your friends. You are a man of cultivation it is evident, the men who transact the business of the societies and come in contact with the world, likewise get some culture. But I have looked with great pain on the countenances of the young men and women that I have seen in Shaker settlements - they look so ignorant, so undeveloped, so clownish, and sometimes stupid and almost animal. Excuse me my friend for mentioning these things. think not that I do not know the much of good that

White

is in your friends because I point out what seems to me the evils. God gave us many faculties - all good in their place, certainly all good when acting in harmony, and each in its proportion.

the problem of life is to tune all these strings to Harmony. Now I think the Shakers found one or two strings a little difficult to tune, and so they broke them off; then they tuned the rest quite well. Still the cords broken off were wanted. So the Shaker music is not yet the whole Human Hymn.

Excuse me for writing this long letter and believe me  
truly your Friend  
Geo. Parker

To the same

New York

Boston 25<sup>th</sup> April 1848

Dear Friend

Your letters are so full of a kindly and humane spirit that I feel strongly drawn towards you. We think differently about many things and I suppose we always shall. I cannot suppose that you will ever come over to my notions concerning marriage - which seem to me to have their foundation in human nature, the Soul as well as the Body; neither can I think that I shall



White

ever come over to your views on that subject, which you think are founded in Christianity itself.

Still I have never found difference of opinion on such matters any serious bar to the heartiest esteem and most friendly intercourse. There are many things in all the Books you were so kind as to send me which are deep and beautiful, and which commend themselves at once to a man who loves man and God. I was a little surprised to find so much literary culture in the Shakers as the works indicate and rejoice to acknowledge it. The true piety and the true friendly feeling of Humanity - this I knew of before.

When the "Sabbath documents" are published by Mr Garrison I will send them to you with pleasure.

Truly your friend  
Theo Parker

To the same

West Roxbury 31<sup>st</sup> July 1848

Dear Friend

I received the other day a copy of the Knickerbocker which reminded me

White

that I have long been remiss in not replying to your kind letter received a great while ago. They who are good at excuses are commonly good at nothing else, so I will not try and excuse my silence - only will break it now, and thank you for that letter - as well as other favors - and also for the Magazine and the interesting notice of a visit to New Lebanon &c. What you said - in your last note - about the superiority of the domestic economy of the Shakers, I am not only ready but happy to admit. Certainly you have no menial service - none of your community think work is degrading, while in Society at large many men are ashamed of work, and of course ashamed of men (and women) who work, and make them ashamed of themselves. Now the Shakers have completely done away with that evil, as it seems to me, that is one of the great merits, and it is a very great one - at the same time they secure comfort and even wealth - the only charge which I can bring against them is that of the neglect of marriage. In an argument you would very like say a great many things against marriage and all connexion between the sexes, but still the fact remains that God created men and woman & left the perpetuation of the Race to the union of the two, doubtless intending that marriage - of one man with one woman I should



White

continue as long as the race should endure.

It seems to me also that some of the best qualities of human nature are developed by the connexion, I look on it as much a spiritual as a carnal want. It seems to me that the omission of this is the great defect of the Shakers. If they could still preserve the family tie and then have all the other good things - they would have all that the Associationists are contending for. Still I feel grateful to the Shakers for all they have done, and to you for bringing me better acquainted with them and their opinions. So believe me

truly your friend  
Theo. Parker

To the same

New York

West. Roxbury Aug 11<sup>th</sup> 1848

Dear Friend

Your kind letter came to me a day or two ago with the communication in the newspaper. I will forward that to the Author of the article in the Quarterly. I will presently write you about the matter which you refer to, that is as soon

White

as the hot weather is over and I have written two pieces which are now on my hands but only laid away till the dogs days are past. I have not done it before for this reason, I dislike controversy - you may think it strange that I who have been mixed up in so much of it should have no natural appetite therefor - but I have not even an acquired taste for it. I always fear that I shall not do my opponent justice. I like to make my statements to have him make his and then let the two stand for what they are worth. One thing I am sure of in this matter, of the entire fairness, candor and Love of the person who will confront me. If I can be as fair as I know you will be - I shall be glad, I will write it all out as plain as I can. But I suppose the end will be that each of us will be thoroughly confirmed in his own opinions. Differences of temperament, education &c, make a deal of difference in the conclusions men arrive at. I shall not be able to attend to this I fear before October - but then I will do so - only I shall write with no thought of publication - I think it takes all mankind to represent all of the Youth that is known as yet, and each particular Sect or Party, or Clap has some fraction thereof which no other possesses. I aim to find out all the new Youth I can, not yet known by any body, then to take all I can get from each Sect, Party



White

or clasp of men - and put all together - the new and the old and set it before men. If men do not then accept it, I proceed to point out the particular truth of each party, and also its particular error, and when that is done - I do not suppose - that I am free from errors - nor do I expect that all will come over to my way of thinking. --- I shall be very glad to write the papers I speak of to you - knowing very well that it can only increase my esteem for you.

So good bye

Truly your Friend  
Thos. Parker

To the same

Boston 29<sup>th</sup> March. 1849

My dear Friend

Your letters are never importunate but always truly welcome. I should have done what I promised long ago. but it has been a very busy winter with me, I have lectured more than thirty times this winter, and preached every Sunday, with but one "Exchange" for forty two weeks. I have now been ill for several weeks - and only able

White

to do a very little intellectual labor, Indeed it is now about one o'clock in the morning, and as I could not sleep I have risen to answer your kind letter, I will write as I told you, and as soon as it is possible. I keep my ill health from my friends as much as possible. So please say nothing about it

Yours truly  
Gheo. Parker

To the Same

Boston 7<sup>th</sup> Oct. 1849

My dear Friend

If I did not know that you are a true man I should suppose you would think me a very false one, for not writing to you on the subject I long ago promised to write on, and which you have been kind enough often to remind me of. But when I am well I am a busy man, and when ill a silent one. Now I have a little time at command and thus proceed to write.

I find that Mr Dunbar admits that marriage, or the sexual union of Men and Women, belongs to the order of Nature, but if I understand him, he thinks this order of Nature has been superseded by a new dispensation, and of course all



White

the accidents of the order of Nature are likewise superseded and marriage among the rest,

Now to make out his case, he must (first) show that there has been such a dispensation which thus supersedes the order of Nature, or else (second) show that there was a new order instituted which expressly forbids marriage to the persons who accept the new, I do not find that Mr Dunlavy has done either of those two things.

Marriage seems to me as plainly demanded by the constitution of the human Body as copulation amongst animals is demanded by the constitution of their Bodies. So long as the Human Race continues in the Body - the Body itself is an argument for marriage. Now, it seems to me that if the duties of the Body are not fulfilled that the Body suffers, and deteriorates, becomes a poorer instrument of the Spirit (I use this word to mean all that is not Body) and so the Spirit cannot fully perform its functions.

I think this is the case with many who have never married. I think I know some unmarried women who are examples of this.

With men cases of involuntary chastity seem to be more rare, men finding a satisfaction for the appetite without marriage. Some men there are, and some women, who do not need marriage; to whom it would be irksome

White

Perhaps there is one such in 100. — imperfect men and women, Now if this were all I should very much distrust any mode of Religion, or any School of Philosophy which should teach that Marriage was to be superseded. I should say — Here is the Body — with its organs, and its appetites, This is an argument against you and one <sup>dictated</sup> ~~dictating~~ from God.

But I go farther, and think that marriage is a spiritual affair as well as a merely physical — it is Love as well as Lust, and a great <sup>deal</sup> more Love than Lust. When man is a savage and subordinate to his instincts — the appetite commands him, and the connection of Man and Woman is chiefly sensual.

But when he is cultivated and refined — the Sentiment is more than the appetite, the animal appetite remains but it does not bear so large a ratio to the whole consciousness of the man as before, while the sentiment of Love bears one much greater. It seems to me that Love between man and woman resulting in Marriage, leads to the development of all the spiritual powers of man — or helps in their development. Out of that comes the Society of man and wife; then of parent and child & so on, so it seems to me that Marriage is more spiritual than carnal.

Now if it could be shown to me that Jesus of Nazareth taught that Marriage and all communication of man and woman ought to cease, with religious persons it would not weaken



White

my regard for marriage in the smallest degree, I should say;— Here is my Body and my Soul (I mean my Affections) the External and the internal evidences of the naturalness of marriage,

I cannot resist their testimony. In short I should not set aside the old dispensation—until the Body and the Affections of man were themselves set aside,

But then the question comes did Jesus teach such a doctrine? It is quite difficult to determine with accuracy what was the opinion of Jesus on some points, But notwithstanding my Reverence for Jesus and my Love for him,

I cannot attach much importance to that inquiry— for if I think the work (and so the will) of God is against him, I cannot follow him against God,

I know this is no answer to Mr Dunbar and I say it only by way of introduction. Hoping to hear from you soon, I am as heretofore

faithfully your friend  
Theo. Parker

White

To the same

Boston 31 Dec 1849

My dear Friend

Soon as I received your last letter I set myself seriously to work to write an answer in detail, but continued interruption for the sake of other duties renders it impossible that I should be able to do this, therefore I will limit myself to considerations of a more general character which requires less time and space, and leave the other matter to be talked over some time when we may meet, as I trust we shall, for a little conversation will do more than a good deal of writing.

I shall take it for granted that in making man male and female, providing them with instinctive desires for union and providing no other way for the perpetuation of the race except by such union - that God established marriage in the very nature of man's body. I think the Spirit of one sex is as incomplete without the other as the Body, and that there is as much a spiritual desire for the Spirit of the other sex in men and women as a bodily desire for the bodies of the opposite sex. Only in most persons it is not so strong



White

On these two points I think we do not differ.

Now the question comes did Jesus Christ intend to forbid marriage to his followers, or allowing it, did he think celibacy the better state?

Before answering that question it is necessary to look a little at the state of opinion on the world about him on this matter. The Jews considered marriage necessary and sacred, celibacy in a man was thought impious, in a woman disgraceful (see Isa IV. 1). But afterwards marriage got into worse repute among the Jews, and Moralists found it necessary to commend marriage, (see e.g. Ecclesiasticus XXXVI, 24-26 XXVI, 1-3, 13-16, 20-21, XL, 23. & other passages.) At length there grew up a sect which abandoned marriage - the Essenes, they had some excellent ideas - it seems, and had a good deal of influence on the early Christians in many matters.

II. Amongst the Heathens marriage was generally held in esteem, or at any rate celibacy was not much allowed or practised. Still it was sometimes practised as a religious duty, by a caste of men or women; the vestal virgins are examples.

In the offering of sacrifices it seems early to be thought that what was most valuable to men or most dear was also the most acceptable offering to God. Hence the fruits of pastoral life (oxen &c) or of agricultural life (wheat fruit &c).

White

and not the spontaneous productions of the earth were the sacrifice. As the organs of generation were of value in keeping the race in existence, and in satisfying the instinct of man - in a fit of religious excitement men mutilated themselves, in the name of God, (the Priests of Cybele are examples of this) and others made a vow of temporary or continual chastity.

III The Hebrews never had a high idea of woman. Man is created for his own sake - Woman to be a help-meat for him. (Gen II 18-24) Man is of God. Woman only of man and for man. This also is Paul's notion (1 Cor XI. 7. &c) the common notion of woman in the Old Testament, is that she is a Wanton or a Deedee or a Shrew. She lost us Paradise; her heart is "snares and nets" "any wickedness but that of a woman" was a Proverb. Among the Heathens there was great wantonness. it was among the Jews. to judge from complaints in the Old Testament and the numerous words the Hebrew language has for the crime of sensuality.

IV These things being so it is not at all surprising some of the Christians thought it was best to cut off that passion altogether which they found it difficult to regulate; not surprising that they thought they ought to sacrifice their powers of generation as the vestals or Priests of Cybele had done. Especially would this be so among the rigid Christians and the persecutions



White

tended to make them all rigid; Still more if men came from the Essenes to Christianity would they bring their own notions of marriage with them. This being the case I am not at all surprised to find St Paul speak of marriage as he does. But yet further, the early Christians thought the world was soon to end, in their life-time so marriage was not needful to perpetuate the race. So Paul suffers it for such as cannot do without it, but to him it was a mere physical necessity - not at all a spiritual affection which led to wedlock. I am not surprised to see such language attributed to Jesus as occurs in Matthew Mark and Luke. But I do not find reason to believe that Jesus was at all desirous of disturbing the natural order of things in relation to this affair. Still I think such opinions were attributed to him before the 4<sup>th</sup> Gospel was written, for in that Christ is said to work his first miracle at a marriage - It seems to me the Author meant to shew that Christ sanctioned marriage and the use of wine of which Christ makes three or four burrells for the occasion. Now if Christ intended to overthrow and supersede the union of the sexes, I think he would not have left it at all ambiguous, but would have said so with great plainness - speaking as distinctly

White

as he did of the Sabbath, and of the Jewish institu-  
tions. Fasts and the like. Many of the interpreta-  
 -tions of Mr Dunlavy seem to me mistaken, e.g. his  
 account of "the Abomination of Desolation" &c seems  
 to me wholly a mistake. Yet in other passages he  
 shews a great degree of ingenuity, as well as fairness  
 and I feel much respect for the man. But you  
 see how much time it would take for me to go over  
 the whole matter text for text; it would require me  
 to write a great book, which I have not time or  
 health to undertake. I hope you will forgive me  
 for my long delay & neglect. I know you would if  
 you knew the <sup>amount</sup> of matter <sup>which</sup> I must attend to.  
 Allow me to wish you a happy new Year, and  
 believe me

Your Friend

Theodore Parker

To the same

Boston Oct 20<sup>th</sup> 1850

My dear Friend

I was very glad to receive your  
 kind letter of the 13<sup>th</sup>, and thank you for the kindly  
 interest you take in me and mine. The Mass Quar-  
terly Review came to an end, directly, through the



White

failure of the publishers, though they always found the Review profitable to them. It still owes me a little sum of money. But I was never a suitable person to conduct a Review; I am the most unpopular man in Massachusetts, and probably am more hated than any person in the State, who is not connected with politics.

I shall not write in any periodical, for there is none, in America, which would accept my articles, if I should write, and I am just now, too busy with other matters to write in a journal, even if there were one for me. If I wrote at all

I should prefer the Westminster Review,

which you so justly praise. I thank you for calling my attention to the article on Buddhism. I have been studying the subject, but had not seen the paper before. Buddha came in a period of general decline of Religion, and recommended great austerity in morals. His followers for a time, refrained from all sexual action,

but they also refused to dwell in houses, to sit on a chair, or bench &c, but gradually returned to the common practices of mankind. I had not seen

the article on Prostitution till you called my attention to it, for I have been out of town all summer and out of the way of the journals. It is able and awful. I know not what is to be done.

The Industrial Feudalism of the

White

XIX century leads to some terrible results, as I look about Boston, I see the ghastly misery of social life, and know not what to do. Last Sunday afternoon, I preached at Deer Island, to a congregation of Drunkards, (men and women) and street-walking harlots - in a sort of Hospital. There I saw some 40-60 broken down women of the town - in bed with the Venereal disease! I see daily, sights in Boston of awful sin and misery, not the product of Lust alone, but of intemperance, ignorance, poverty, and manifold crime, which make me shudder, all that I can do seems like putting a straw into the ocean to stop the tide. But I do not despair, of mankind! No, never. It is better than ever before, and the Good God has a remedy for it all.

A history of the gradual development of the Sexual element in Mankind, would be a noble theme, I wish I had either the talent or the time for the work. The passages you quote from Mill interested me much, I read his work soon as it appeared. He is one of the <sup>few</sup> writers on Political Economy who has a due respect for Woman. He at least does not think she is merely to serve as a receptacle for the lust of man.

I hope you will excuse me for not sending you my little speech on Mr Webster, but I did not know that it would interest you at all.

So I beg you to accept a copy which I send you



White

now, I will send you a little sermon in a few days, and am

truly your Friend  
Theo. Parker

To the same

Boston 29<sup>th</sup> November 1850

My dear Friend

The kindness of your letters surprises me as much as their Beauty. I thank you for all the generosity of affection which you have always shown for me, and extended even to my writings, at the same time you have made a deep impression on my heart, and though I have never seen your face, yet your character has made an image of your person in my heart, which will not depart from me. I wish it were possible for me to write the book you speak of. But I live in a noisy city, in "a world where want and suffering are"; I have a large parish, and many daily duties which call me early from my bed, which keep me late from it, and give me little time for the studies I most affectionately cherish. I have been at work on a book about Christianity a long time, and it

White

does not approach completion, so I must despair of doing what you speak of. But it will give me great pleasure to visit the "Shakers" you mention. Only such are my engagements in the winter that I shall not be able to do so before May, I think. Then I shall be glad to meet you there.

Believe me as ever

faithfully yours  
Theo. Parker

To the same

Boston. 17<sup>th</sup> March 1851

My dear Friend

It is now almost midnight, I would write you a longer letter if I had time. I have <sup>been</sup> waiting for time to reply to your kind and flattering letter at length. But I know not when it will come to me.

We have had four meetings of the Executive Committee of the Vigilance Committee within three days. not to speak of the duties to be done out of meeting. Our eyes must be "in every place beholding

the evil and the good." Soon as I have leisure

I will write you about many things. The Sermon you heard on Temperance drove of one of my Purshioners who has been in the wicked trade



White

a little while

truly but hastily yours

Wm. Parker

To the same

Boston 27<sup>th</sup> May 1851

My dear Friend

I never read one of your letters without feeling a new and even deeper sense of your great kindness and nobleness of heart. I thank you for your last letter, (as indeed for all the rest) and for all the generous feeling it displays. You shall never come in for 50 per cent in my correspondence —

I have no correspondent in England or America — in English French or German whose letters give me more pleasure and delight, none that so strike me with the warm noble heartedness of the writer. — I thank you for all the interest you take in the Polish Count, and shall see him soon and mention the interest you have taken in him. But now he is doing quite well. He writes for a weekly newspaper and gets \$10, a week, for a small amount of work, and is quite well off

White

and happy. By and by he will recover his property and be a rich man, I think. He will be much obliged to you for the kind interest you take in him. It grieves me very much that I am not able this season to visit the Shaker establishment with you as I had designed. But another year, I think I shall be more fortunate. The wicked Fugitive Slave Law has cost me so much time (and money too) that I have little of either left for mere personal pleasure.

The title Rev on my sermon was none of my work, I never saw it till it was printed. I never use the title in any thing which I publish myself. It was the work of the Printer not my work - indeed I had no concern in publishing the sermon. I often use the phrase in public prayer Father and Mother too.

Faithfully your friend  
Geo. Parker

To the same

Boston 15<sup>th</sup> July 1857

My dear Friend

Your Book came in due time, and a very friendly note a few days later. Both welcome



White

as all that comes from that source always is. I happened, accidentally, to be at leisure that day and so I read your book through directly. Your informant seems to me a little mistaken in the character of the work.

I think it was written by a very licentious person for the most obscene purpose. He seems destitute of all true reverence for man or God.

He is smutty, and vulgar and low. Sexual passion is always in his thoughts - and so he rifles the Bible and the Classics and Christian writers to find matter to his taste. He teaches that the Tree of Knowledge, which Adam and Eve were forbidden to touch, was the sexual union of man and woman. He does not seem to believe what he teaches; some of the Christian Fathers were of this opinion. But I think there is no foundation for the opinion. It is contrary to the genius of the Hebrew nation, and to their interpretations of their own literature. I know a Clergyman who adopts the above named opinion. He is a queer man with the most intense passion for women, and the most erratic notions of forbearance. He seems continually desiring what he never dares to do, and is one of the most unhappy of men - lascivious as a goat, abstemious as a hermit, capricious as a monkey and (now) as irritable as a Hornet.

White

He is the only minister I ever met who publicly maintained this opinion

I hope you have a nice and quiet time this summer. I am now at Brookline - three or four miles from Boston and in a place where all is green about me, there is no noise, and the quiet, the silence the freedom from interruption is delightful. I can do twice as much here as I can in the city.

In August I shall go off to the mountains of Pennsylvania, and spend a few weeks there in examining the natural history of the place - studying the Coal, the Rocks and the Plants. I have some friends engaged in the geological survey of the state, and I hope much rest from the change of scene and the change of thought

Yours faithfully

Theo. Parker

To the same

Boston 21. Sept. 1857

My dear good Friend

I had a good time in Pennsylvania, saw the Coal country, went about there with my scientific friends and learned a good



White

deal that was new to me. I am amazed when I think of the material riches which God has stored up in this world - as school-furniture for the human race. For I take it these great forces which science slowly brings to light out of the ground, are at last to serve the great moral purpose of human life - to make the map of men, better off, wiser, juster, more affectionate & more holy in all their life without and within. But hitherto the great results of human science has been for the few not the many. The steam ships that weave the two continents together - are palaces for the wealthy man who takes passage in them. But the poor sailor on board them is hardly better off than the Norse seamen who sailed to Labrador, draped in Bear-Skins, 1000 years ago, and have not so much self-respect.

You might step from the Crystal Palace to St Giles' Parish in London and what a contrast you would see between the "London Labor and the London Poor". the magnificence of luxury is achieved at immense cost.

The men who make the finery of Birmingham and Brussels, of Lyons and Geneva - never wear it. The Aps used to carry Papyrus to the Roman Bath, but himself was never washed!

So it is <sup>now</sup> with the workers and their work  
You - the Shakers - I think have solved the

White

problem of industry with remarkable success,  
 The labor of each blesses all; none is cursed with  
 drudgery, none with idleness; none with poverty, none  
 with the wantonness of unearned riches. Now I  
 think that some time or another the human  
 race will solve this dreadful problem—and do  
 without poverty as easily as without war. Then  
 these great forces—Steam, Electricity, and hun-  
 dred more which no man dreams of yet—will  
 do their higher work of civilizing, moralizing, refin-  
 -ing and blessing mankind. We must work and  
 wait.

I wish I had the time for the Book  
 you speak of. But I have already laid out  
 more work than I shall be able to do in my life  
 time I fear. I have made the preliminary  
 studies for them so that if I should turn off now  
 to other pursuits, I should lose too much that has  
 cost me too dear. I am now engaged on a Book  
 which ought to have been done long ago, and would  
 but for the fugitive Slave Law which kept me  
 contending with the officers of Law all last winter.  
 Now I am at work on that and hope to have  
 it done by next Spring—if I am well all the  
 winter.

I have not yet found out the name of the  
 author of the little Book you sent me—Still it  
 seems very obvious to me that the man had no



White

object in view but an obscene one. Yet of course I may be mistaken. He enters into such wanton details of wantonness as none but a licentious man would do, as I should think. Still I should hate to judge any man too severely.

I will get ascertain the Author if possible. I write on a slip of paper the name of the clergyman I spoke of. I should prefer that no one knew his name but you. He is one of the most self-denying men that I have ever known. His conscience has grown out like a sickly tumor on him, it seems to me. But I respect and honor him. If you took him out of the ministry in Boston — I know not what would become of them.

We have just returned to Boston, or I should have answered your kind letter before

truly yours  
Theo. Parker

To the same

Boston 27<sup>th</sup> Nov 1851

My dear Friend

I gave my friend the Count

White

de Gurovski a letter to you a day or two since, and he will perhaps call and see you soon. He is the person I wrote to you about as wishing to go to some of the Shaker Establishments and live there.

I sent your documents with a note to Dr Exxxx and told him what I had written to you — that was immediately after my receipt of your letter. Since then I have heard not a word from the Dr himself. Perhaps he has written you some time or another. I think I shall write a Book on the History of the Idea of Woman and of the (practical) Relations of Woman to Man. but that will not be for some years to come. I do not mention it to any one as yet, for I may not live long enough to accomplish it. I have made many preliminary examination of the historical matter, and have been much interested in the subject for many years. But now I have so much professional labor, and so much that is extra-professional, and yet unavoidable that I have but little time for writing long historical works. When I am somewhat older I hope to live in the country and be more alone.

Truly your friend  
Geo. Parker



White

To the same

Boston Dec. 20<sup>th</sup> 1852

My dear good Friend

Two of the kindest letters have you written me of late, and they are both unanswered. I have been ill for several weeks, and not fit to work; Yet work I must. So I have put off till a better time whatever I could give the go-by; and amongst other things the pleasant one of writing to thank you for all your kindnesses.

The notice in Gait I had not seen and am obliged to you for it. I have been received in England with a remarkable degree of friendly feeling; the Book you speak of has been often reprinted there, and some 30 or 40,000 copies of it circulated in various forms. So if there is any good in it the English may find it out. — I have another Book in the press — "Ten Sermons of Religion" which ought to have been published by the first of Dec. but printers, like other men, have their faults. (not always mentioned in their Errata) and I fear I shall not be able to send you one before New-Year's-day. But the Good wishes will follow you none

White

the Sep.

I shall certainly come and taste the Peace of your house when I visit New York to lecture; and if it do not abide with me, I must be a "Subject of wrath" and no more. I am to lecture on

Tuesday the 25<sup>th</sup> of January. If I come by the R.R. I shall reach N. Y. about mid-night and will go to a Hotel and then come and see you in the morning. But if I take the Bout I will come at once to your hospitable house

I send you a couple of Sermons which will tell their own story, the sermon on Mr Webster is slowly getting ready for the printer. —

With many thanks for the past, and hopes and good-wishes for the future. I am

Yours sincerely

Theo. Parker

To the same

West Newton 8 June 1852

My dear Friend

Your kind letter came to me yesterday and I was glad to find your hand-writing on the envelope and marks of your kindly soul in the letter itself. I ought to



White

apologise to you for not visiting you at New Lebanon as I have repeatedly promised, But two reasons prevented; - one was the incessant labor to which I have been compelled all the season; no sooner is one thing over but another comes in its place. The next was this; whenever I laid aside the money for the enterprise some poor person came who needed my help, and I could not say: - "No Sir I can't help you, I want to spend for pleasure the trifles you need for support?" So I have been debauched of the pleasure of seeing you and your friends. I hope you will not mention this to any body - for it is not a fact that concerns the public, and I only mention it that you may see it was no lack of will on my part.

Yet do not think that I am poor. I am rather rich than otherwise - but can always spend my means more profitably than on my personal enjoyments. This season several scholarly men of this country and other countries have looked to me for a little help and I could not say nay.

I saw the article in the Tribune which you refer to and liked the extracts from the book. In my lecture in quoting the Highlander's remark "wherever Mr Donald sits there is the head of the table" I meant to

White

say The head of the table was where the greatest worth was; and if the mutton was better than the man - then the platter was the head of the table, not the owner of the mutton. I fully accord with all you say about gentleness - the native kindness of heart which seeks to comfort and delight others - and which you so well exemplify in your own house.

It is before all the natural or acquired gracefulness of manner, which indeed is nothing without this inner light of good manners. We should agree perfectly on that matter.

In respect to repelling force by force I should differ from you widely - I respect the conduct of the Friends in this matter very much and their motives also, but I do not share their opinions. I follow what seems to me the light of nature. It seems to me the opinion

of Jesus is made too much of in this particular. He supposed the "world" was soon to end and the "Kingdom of Heaven" was presently to be established. He therefore commands his followers to "resist not evil", not only not to resist with violence but not at all. In like manner he tells them to "take no thought for the morrow". These counsels, I take it, were given in the absolute sense of the words, and would do well enough for a world with no future, the day was "at hand" when the Son of Man should come with power and great



White

glory and give four fold for all given in charity, and eternal life besides. But the Son of Man (or God) is to use violence of the most terrible character (Math XXV, 31-46) Men were not to take vengeance - or even to resist wrong, not to meditated the defense they were to make when brought before a court, all was to be done for them by supernatural power. These things being so, with all my veneration for the character of Jesus, and my reverence for his general principles of morality and religion I cannot accept his rule of conduct in such matters.

Yet I think violence is resorted to nine times when it is needless to every one instance when it is needed. I have never preached against the doctrine of the Non-resistents, but often against the excess of violence in the State, the church - the community and the family.

I think cases may occur in which it would be my duty to repel violence with violence even with taking life. Better men than I am think quite differently and I respect their conscientiousness, but must be ruled by my own conscience and till otherwise enlightened still use violence if need be to help a fugitive.

I went up to Vermont last week to conduct Miss Stevenson to her residence for the Summer (at a tavern in Sudbury Vt.).

White.

She would send her greetings to you if at home.  
 My wife sends her most kindly greetings to  
 you and yours. I get on slowly with my Book,  
 but have a little volume of Sermons which will  
 see the light I hope in the Autumn. I think  
 no body has written on the subject you speak of.  
 If I can find such a book I will inform you.  
 Remember me kindly to all of your family, not  
 forgetting the visitor from New Jersey.  
 Truly, Y. P.

To the same

West. Newton 9<sup>th</sup> Aug 1852

My dear Friend

Mr Gannet has returned your  
 Books to me with a letter to you. I enclose the  
 letter, but as I suppose you would like to have  
 the Books circulate I will present them to the  
 Library of Harvard college as a gift from you, if  
 you like. — We are passing the summer in  
 this still place in the country and have a  
 most quiet and delightful time. Please remem-  
 ber me kindly to all yours, and believe me  
 Affectionately Yours  
 Theo Parker



White

To the same

Boston 20<sup>th</sup> June 1853

My very dear Friend

I am quite sorry to hear of your illness, but hope the beautiful weather we are now enjoying will soon restore you to your wonted vigor. I am glad you find so much help and such salvation from the true religious Baptism. There is a sect of men called Hemero-Baptists who believe in Baptism every day. I have long been a member (an outsider) of that sect and immerse myself every morning and "lay on" my own "hands," hoping for the "gift of the holy spirit" which is a sound mind in a sound body.

I shall come to N. Y. either by the Boat which reaches N. Y. Tuesday morning, or else take the cars from Boston and pass the night at Hartford and then reach you about X or XI in the morning of Tuesday. Many good wishes to all,

heartily thine

Geo. Parker

White

To the same

Boston 15<sup>th</sup> Feb. 1853

My very dear Friend

I hope to reach N. York by the Stonington Boat about VII or VIII, on the morning of the 22<sup>d</sup> inst. But if the weather is unpropitious on the afternoon of the 21, then I shall take the Cars, and reach N. York, about VII at night. But in this latter case you must allow me to go to some Hotel and pass the night and visit you in the morning.

I have one of Job's Comforters just now so that I can neither stand nor sit. I wrote my last sermon on my knees, ("of the power of the individual will") and preached it in great pain.

So you will excuse me if I say no more at present than

Affectionately yours  
Y. P.

To the same

Boston 15<sup>th</sup> March. 1853

My dear good Friend

I should have written



White

you long ago, but when I came home from New York, I had another of the comforts of Job, which seated itself on my right hand so that I could not write with it, some indispensable letters I wrote with the left:— You would laugh to see them, but give up the attempt to read.

Now that is gone, and all its companions. I hope, I was never better than now.

Your old and intimate relative has taken that step in <sup>his</sup> life which we commonly call death. I doubt not it was a pleasant step for him to take: tho' painful always it must be for us the living, to separate from such as go to a higher life. But there are so many beautiful associations which cling to those we love and come out with all the more beauty when they cease to be mortal— that the Departure of a friend is always attended with an exaltation of our spirits— if we have faith in the Infinite goodness of the Great Father.

There are some men whom I pity exceedingly:— 1 Such as have no belief in the Soul's eternal life, and look on death as an ultimate fact.—

2 Such as only fear a God, but do not know the Infinite Father (and Infinite Mother) of all Souls, and so have nothing on which they can perfectly rely.

White

I meet both classes of men, the latter oftenest, and I pity them most exceedingly— To one the grave is only a deep, dark hole in the ground, to the other it is a hole which leads down to hell.

The popular Religion makes death a most formidable enemy, a thing to be shuddered at.

I am amazed at the feebleness of men's faith in God. Death is one step in our progress; Birth was a step once. But Birth was a death to one form of being, and Death is a Birth into another form of Being. To die in infancy, Youth or Manhood does not seem after the true course of Nature. But to die in old age—

"Life's blessings all enjoyed, life's duties done" that is no misfortune, but a blessing also. My father when an old man, — seventy and seven years old — laid down his weary, mortal bones and was glad to die. We wept over his toil-worn hands, and venerable head which we had kissed so many a thousand times, but we were glad that the dear old man rested from his labors and went home to his God and our God. — the earthly father to the Infinite Father and Mother. So shall we all one day be glad to go, and knock with our feeble hands at our Mother's door. "Undo the gate and let me in;" shall we all say, as we go willing and welcome to meet Her. I hope you and yours are all well. We send our kindest Salutes



White

tions to you all. My wife and Miss Stevenson  
admired your Daguerotype, and thought it  
quite faithful.

Sincerely Yours  
Theo Parker

To the same

Newton Corner July 4<sup>th</sup> 1853

My dear Good Friend

I was very sorry to hear how  
much your excellent wife had suffered. She seemed  
so well and so sound that I thought she was  
likely to live to great age, and retain her faculties  
of body as well as of mind. But I am glad to  
learn that she is getting better, and also that  
she has such kind and encouraging help to  
bear her troubles as your tranquil allegiance to the  
laws of God must afford any one who is with or near,  
you

I have been very busy in putting through  
the press a little volume of sermons - Of Atheism,  
the Popular Theology, and philosophical Theism  
- which will appear about the beginning of August

I shall send you a copy. I intend to  
make a little visit to New York in August. To see

White

what my friend Bruce is doing for that most  
 unfortunate class of people in this world, who are  
 made to minister to the guilty pleasures of men  
 and thus rot in infamy all their lives. I shall  
 stay with him two or three days. Give my love to  
 your daughter, and my hopeful sympathy to your  
 wife, and believe me as always your Friend  
 Theo. Parker

To the same

Newton Corner 16<sup>th</sup> Sept. 1853

My dear good Friend

I sent a little volume of ser-  
 -mons to you the other day - If you have not received  
 them they are still at the office of the New York  
 Tribune for I sent them (in a parcel) to Mr Ripley

I shall visit New York about the eleventh  
 of October when I hope to have the pleasure of  
 seeing you, and yours I hope your good wife  
 is better - and that all the rest are well

Affectionately Yours  
 Theo. Parker

My chief design in visiting New York is to see  
 the work which is going on under the hands of Mr  
 Pease and Mr Bruce



White

To the same

Boston 15<sup>th</sup> June 1855

My dear good Friend

It is long since I have seen your kindly venerable face or even had a line from your hand. I was never so busy as now;—all things conspire to make me solitary (in my study,) one half the time; and public, (in some great assembly) the other half. Just now I have scarce time for any thing but public duties, and the arrest and "trial" will only worsen the evil for a little time to come.

But by and by it shall be otherwise and better.

I passed through New York in Oct.—reaching at IX. P.M. and leaving it at VIII A.M.—and again last week.—arriving at III A.M. and departing at VIII— but had no time to see even you and yours. Mr and Mrs Brace were at our house a few days ago. and I promised them to pass the night of my lecture at their house, and I must keep the promise. Else I should have the pleasure of stopping with one so very dear to me as yourself. But I shall come and see you and yours

White

I thank you most heartily for the \$50, which shall be put in the treasury for the "Grindless Girls" in the manner you suggest. We will send any girls to the Shakers who wish to go. They are usually sent to families in the country. But doubtless we shall find some who will desire the quiet seclusion of the Shakers. I love to see a man who makes his money serve as a ladder towards Heaven, whereon he and his fellow-creatures may climb up to higher heights of Humanity, the strong man lifting up the weak! What a ghastly vice this of Prostitution is! It comes from the false idea that Woman is to be the Tool of man, not his Equal, but Slave. But gradually we shall outgrow this folly and wickedness as we have many others.

I am sorry that I do not see more of your Son, I am so busy that I seldom go to Cambridge - not twice in six months, and he does not visit us so often as I could wish. By and by he will get better acquainted.

Remember me most kindly to all and believe me

heartily Yours

Theo. Parker



White

To the same

Boston 24<sup>th</sup> Aug 1855

My dear good friend

Not a word from you for such a long time. Last May I left for you a couple of volumes at 290 Broadway (Mr Westermans Book store) and put a note in the P.O. for you in 72 Henry Street, telling you where they were. But I suppose you never got them. Thank you for your last note just received. I am glad to hear that all are so well. We are spending the Dog-days at Dublin N. Y. a coal mountain town. I had hoped to see more of your son than he allowed us. But he found other friends, all I hear of him is good, very good.

I wonder if I am never to see you again at N. Y. Twice I have been there and you were away. I send you a little sermon - Remember me kindly to all and believe me though in haste

Yours most heartily  
Theo. Parker

White

Boston 17<sup>th</sup> Sept 1855

My dear good Friend

Thy kind letter of Aug 12<sup>th</sup> came to me on my 45<sup>th</sup> Birthday when I was casually in Boston and I previously replied to it, and sent also a Sermon to thy address at "Canton town N. J." But I have heard nothing from thee and fear either that my letter failed - or that thou art sick. Please let me know.

There is left for thee a copy of my last Book at Westerman's Bookstore 290 Broadway New York.

I left it there last May, and put a note in the New York P.O. directed to 72 Henry Street - advising thee thereof

truly and faithfully  
Theo Parker

To the same

Boston 30 Oct. 1855

My dear good Friend

Here is the Book which has kept me busy for some month past, and is written not without sweat and watching. What



White

will come of it I know not, only that it has  
come of earnest thought and feeling.

I hope you and yours are all well. Give  
my kind regards to them all, and accept my  
best wishes for yourselves. I go to the West

next week - for some twenty days. The Bookseller  
does not put his name on my title page, but  
Little and Brown are the publishers

Farewell

Theo. Parker

Alg

Alger

To the Rev Wm R. Alger

Boston

Boston 12 July 1853

Dear Alger

I have carefully studied your paper on the Pauline eschatology, and like it much. In all the main points it seems to me that you have made out your case abundantly, and that without forcing the text. I am not quite clear as to Paul's belief of the eternal reprobation of the wicked - I can not now say yes or nay - that the eternal damnation of the wicked is a doctrine of the Synoptics I have no doubt at all.

I could not pronounce a judgment and say whether I thought your exegesis right in every case without spending a week or more in looking at the matter. But I am confident you are right in all the main points of Pauline Theology (buting the one named), and in all the great texts which you rely upon. I look upon the article as a very valuable contribution to the exegetical literature of the New Testament. As I told you before, you clear up some texts which to me were quite obscure, and which I did not see how to explain, and you shed light on others where the meaning was only conjectural. Your idea of the meaning of death in Paul's theology - (eternal or temporal)



Alger

confinement in the Hades is a quite valuable thought.  
 You seem to believe in the  
 genuineness of more of the Pauline writings than  
 I can accept in the present state of critical  
 Science.

I hope much from your faithful and  
 patient labors in this good work, and am  
 truly yours  
 Theo. Parker

To the same

Boston

27 April

Dear Mr Alger

Somebody told me you meant  
 to take lessons in German. I wish you would.  
 of Dr Fiester 79 Temple Street - one of the best  
 fellows in the world, and the very poorest in  
 the way of money. Can you bring any grist  
 to his mill in any shape?

Yours truly  
 Y. P.

Alger

To the same

Boston

Newton Corner 7 July 1857

My dear Mr Alger

I shall not go to bed to night without a line to you. I see by the newspapers, which I have just read, what the Aldermen have done.

They don't wish the people to face any kind of music, not even on Independence day. Let me thank you for the brave, independent, timely and wise Discourse which you gave us on the Fourth.

You will long have the thanks of honest men for your words then spoken and welcomed by the better, and I judge the larger part of the audience.

If it is worth while to observe the day at all - except with fireworks, and spectacles and dinners - Tanem ac Circences! - then let the Ideas of the Declaration be set forth, and the Facts of our condition be computed therewith.

In my day there have been four other addresses worthy of the day - one by Sprague, Mann, Sumner, and Whipple. Mann's and Sumner's were works which made a mark.

Now in a time of extreme peril, You have looked the Facts of our condition fully in the face, and told the People there were <sup>dangerous</sup> changes to be met. -

the Despotic church of the Irish, the Despotic State of the Slaveholders, a little clique of men. Haber dashers in Trade and Haber dashers in Politics



Alger

had just advertised their warts and their Principles on the 17<sup>th</sup> of June by inviting the Author of the Fugitive Slave Bill to come and "call the roll of his Slaves at the foot of Bunker Hill Monument." You did right in speaking of the act as "complimentary flunkeyism." I thank you for it. It was a hard, true word.

I know it is not quite pleasant to find such violent assaults made on you - attacks by the newspapers, attacks by the Alder-man. But there is no help for it! You must take hardicks if you would do manly service.

I hope you are ready to endure what comes. Hitherto your course has been all prosperous.

If the ministers follow the instinct of their tribe and their individual habit pray don't be discouraged. There is a To-morrow after To-day, and an Infinite God to whom belongs Truth, Justice, and Eternity.

Yours faithfully  
Thos Parker

Alger

To the same

Boston

Boston 28 Jan'y 1859

My dear Alger

I thank you for the flowers and the yet sweeter fragrance of the note which came with them. They bloom on my table, while it sheds its unseen influence elsewhere - I don't know whether I sail to life or death but Heaven is never a distant port - and one need not complain if he gets there sooner than he laid out for. But I leave a deal of work half done, and more only begun, which I meant to finish and gladly would. I have rejoiced in your noble words, and make no doubt they will grow nobler yet as you change time in to Life and natural talents into lofty character. God bless your brave spirit and keep you faithful. What could I wish more or better!

Give my regards to your wife and believe me.

Yours faithfully

Theodore Parker



Herndon

To the Hon Wm R Herndon

Springfield Ill

Boston June 15 1855

Dear Sir

Your former letter alluded to in the note of 7<sup>th</sup> inst came to hand and was immediately answered but mine miscarried, I suppose. It would give me great pleasure to visit Springfield (and other towns in the West) but I have no time. My "trial" takes place in March, and I make no engagements after that, for who knows where I may be! Unless we exterminate Slavery there is no Freedom possible. We are doing well in Mass. just now, Thanks to Illinois for her good heart.

Yours truly

Theo. Parker

To the same

Springfield Ill.

Boston 30 Nov 1855

Dear Sir

Your kind note of 30<sup>th</sup> ult came to Boston when I was in the west and so I have had no moment to answer it in

Herndon

until this, and now only a brief minute.

I intend next Autumn say Oct or Nov, to visit the farther part of the Western states, Wisc, Iowa, Minnesota &c, &c, and should like to speak at Springfield. I wish we had a dozen men like Beecher. What a noble fellow he is, — a live minister! a minister who believes in making men manly — and thinks Religion is noble Life! — I take it the North will have two candidates in the next Presidential Election, one Republican, one Know Nothing.

The latter will get the most votes — but both be defeated. But good will be done. The "American Party" is bringing out men in the South who have been disfranchised hitherto, they are the "Poor Whites." they have no newspapers, no organization, no self-respect, the Know-nothings enable them to meet and act together. By and by this Southern Element will help us. I expect another violent Slavery President with a strong opposition in the House and before long in the Senate. Mexico will fall into our hands soon — I think before 1860. Then in 1860 comes the real struggle between the North and South, Freedom and Slavery! I think not before I have got my defence out — It makes an 8<sup>vo</sup> vol of 250 pages.

Yours hastily but truly  
Theo Parker



Hernndon

To the same

Springfield Ill.

Boston 17 April 1856

My dear Sir,

Your letters - the printed matter not less than the written rejoice me very much, I honor the noble spirit which breathes in them all. I did not answer before for I had no time - and a hundred letters now lie before me not replied to - When I tell you that I have now lectured 84 times since Nov 1, and preached at home every Sunday but 2 when I was in Ohio - and serm an old sermon, and have had 6 meetings a month, at my own house - and have written more than 1000 letters - besides a variety of other work belonging to a Minister and a Scholar - you may judge that I must economize minutes and often neglect a much valued friend. So please excuse my delay in acknowledging your brave manly words, and believe me

faithfully yours  
Theo. Parker

Herndon

To the same

Springfield M.

Boston 17 Nov. 1856.

Oct. 24

My dear Mr Herndon

Don't think I had any hard thoughts about the lecture at Springfield. I was more concerned at the smallness of the audience than aught besides. I felt a little delicacy about naming the matter to you - and should not have thought any more of it. Had not you written for an explanation of my looks? There was a misunderstanding between Mr Beecher and Mr Ward - but I shall have none, with any body -

While I write the "Democrats" who think the self evident Truths of the Declaration of Independence "is self evident lie" - are fixing their canons on the common for the victory of Slavery over Freedom. Just 80 years <sup>today</sup> ago, the Tories in New York celebrated the greatest victory which the British gained over the Americans in the Revolution. For Nov 16-1776 Gen Greene surrendered Fort Mifflin to the British, with 2,818 men, provisions, ammunition, cannons &c. It was the greatest defeat in the whole war! How the Tories rejoiced?

Well, the cause of American democracy was in less terrible peril Nov 17, 1776 than Nov 17, 1856; for then our chief foes were abroad, the pestilent



Hernndon

council was 3000 miles off. while now our enemy is in the midst of us and we think him a friend, and the ruinous council is chosen by the People whom it purposes to ruin

Election morning there were 3 alternatives before the People

I Freedom may annihilate the institutions of Slavery by peaceful legislation —

II Slavery may annihilate the Institutions of Freedom by peaceful legislation.

III. The hostile parties may draw their swords and fight the matter out.

Election night, by the action of the People the first alternative was withdrawn. Now we are to make our choice between II and III — between the Ruin of Democratic Institutions — and civil war.

Do you doubt which we shall chose?

God bless your noble efforts.

Yours faithfully  
Geo. Parker

To the same

Springfield Ill.

Boston 31 Dec. 1856

My dear Sir

I thank you for your two valuable

and instructive letters. It is a strange state of things now, but quite encouraging. Look at some facts.

I. The South is determined on two things to be done immediately (1) to make Kansas a slave state, (2) to capture and "re-annex" Nicaragua.

II. The North on the whole is determined that Kansas shall not thus be made a slave state — but a considerable party yet hopes it will be they care not how, this party consists of two divisions (1) partisan democrats — who hold office or seek for it, (2) Old Whigs and Know-nothings who care only for money. But these two are a minority. In Boston they are represented by the Federal officers and such men as Everett Winthrop Choate and the like, the great bulk of the people are opposed to Slavery in Kansas, always excepting the Irish — they are by instinct friendly to Slavery — this comes partly from their nature, partly also from their oppression at home which has so degraded the poor wretches, and partly from the counsel of the Priests who follow the logic of their institutions and defend Slavery: — All these are the Riggers of the South! So when the South is united for Slavery and the North has a powerful minority to support Slavery.

I don't think the North is much opposed to the conquest of Nicaragua — and the rest of mankind, the strong passion of the Saxon is Last for Land. It is so with the British Saxon, so with



Herndon

the American, It was so a 1000 years ago. The blood of the old fillibusters the Danes and Normans is yet in the people. But the Northern men think it may be dangerous to conquer such a territory; they know it is wrong to invade a people who do us no harm. So they moderately oppose Walker and his troop.

III The President is an old man, a man of feeble will, of no Ideas - vacillating in his measures, but firm in one Principle - to take care of James Buchanan. But he was chosen by the South, at the command of the South; on the platform of the South was he sworn into office. He will therefore be forced to yield to the logic of Southern Ideas. - There is a manifest Destiny in that which no Will could escape. But he wishes to keep all the party together - so attempts in words to conciliate the North while in deeds he obeys his sterner masters at the South. Hence his vacillation in regard to Walker and Kansas, to Nicaragua, to the great financial questions.

Now as the Northern Institutions and the Southern are founded on Ideas exactly opposite and antagonistic, and as the logic there of impels the people in opposite directions it is plain that one of 3 things must happen. (1) The South may conquer the North, (2) The North

Herrndon

may conquer the South, (3) The two may separate without a fight. I need not say which is likely to happen.

Douglas finds his term is nearly out in the Senate; he knows he will not be re-elected if he continues facing to the South. If he fails of the Senatorship in 1859 he fails of the Presidency in 1860, in 1864.

He is ambitious-unprincipled, coarse, vulgar, but strong in the qualities which make a "Democratic" leader. He has served the South all along, but the South would not pay him with the nomination in 1856. He seeks his revenge on its nominee, and on the South itself while he shall advance his own interest. So he opposes the attempt to force Slavery on Kansas.

He claims that he does this in consistency with his Kansas and Nebraska Bill and his Doctrine of Squatter-Sovereignty.

But he is more inconsistent than it appears at first. For not only did he (1) favor Gomb's Bill, but (2) the Kansas, Neb. Bill, with its Squatter-Sovereignty was not a Principle of his Political Philosophy - but only a measure of his political aim to serve the South for his own advancement.

So he is now not only obviously inconsistent with his special support of Gomb's Bill, but secretly and personally inconsistent with his whole course of action and uniform adhesion to the South, and his perpetual mock at Freedom.



Hernndon

and its supporters

He is a Mud-dog who has grown fat by devouring our sheep, he was trained to that Business - this Bloodhound of the South,

But as his master has not fed him as he hoped, he turns round and barks at those whom he once obeyed whenever they whistled for him, and bit whomsoever they told him to seize. I have no more faith in him now than years ago. But he is biting our enemies - "Dog eat dog" says the York, "Dog eat Wolf," says I. No man in the North can do the South such damage - "Seize 'em" - says I. Bite 'em, take hold on 'em, Stibboy!"

Here is his plain of action - He sees the South is determined on putting Slavery in Kansas. He sees it can't be done, that if the Democratic Party insist on the Southern measures it will be in 1860 where the Whigs were in 1856. - In all the Northern States it will be routed and cut to pieces,

He wont connect himself with the Southern Effort. He wont run for Presidency in 1860.

He has told Walker - "I shant be in your way in 1860!" For he foresees the defeat of the democrats at that time; their rally about another Platform, under another flag, and with different leaders in 1864. He hopes for his own triumph

Hernndon,

then - his own election!

He <sup>contemplated</sup> anticipated this in 1855-6. Don't you remember "Senator Douglas had a bad sore throat" and could not attend the sessions of the Senate in Dec. 55. Jan'y, 56 but in February got better?

I wait now to see what he will say to the administration treatment of Paulding

Yours truly

Theodore Parker

To the same

Springfield Ill.

Newton Corner 9 August 1857

Dear Mr Hernndon

I thank you for sending me the slip from the Newspaper, and still more for the noble defence you made of the Rights of the poor unfortunate man. Of course it was unavailing! "On the side of the Oppressor there was Power".

The Democratic Party is in office, and it bears the same relation to Progress in America that the Roman Catholic Church does in Europe. We can do nothing until this Party is broken to fragments and ground to powder. You see all the Democratic conventions, in all the States, pass resolutions in favor of the Dred Scot decision - with its falsification



Hendon

tion of history and its prostitution of Law.

The Supreme Court will decide that it is unconstitutional to prohibit the importation of Slaves, and the Democrats will endorse the decision.

Yours truly

Theo Parker

To the same

Springfield Ill

Newton corner July 1, 1858.

My dear Sir

Many thanks for your letter and for the admirable speech of Mr Lincoln. I think I shall congratulate you on his Senatorial Dignity next winter. Douglas has made a great mistake.

Had he gone clear over to the Republican Platform confessed his sins and asked pardon, the generous People would have forgiven. But now he is neither Republican, nor Democrat.

It seems to me he is in a bad position, whence I see no retreat and no advance.

I send my speech in pamphlet form. Please never think of paying me for what I send, and so oblige

Yours truly

Theodore Parker

Herndon

To the same

Springfield Ill.

Boston 28 Aug 1858

My dear Sir

Many thanks for your kind letter, and the benevolent things you say about my sermon.

I look with great interest on the contest in your state, and read the speeches, the noble speeches, of Mr Lincoln with enthusiasm, one I saw in the Tribune of last week will injure Douglas very much. I never recommended the Republicans to adopt Douglas into their family. I said in a speech last June, "he is a mud dog," just now he is burking at the wolf which has torn our sheep. But he himself is more dangerous than the wolf. I think I should not let him into the fold.

Greeley is not fit for a leader. He is capricious. Crotchety, full of whims, and as wrong headed as a pig. How he talks on political economy, which he knows so little about! How he took the side of Russia in the Crimean War!

How is he now unwilling to object to the admission of a new Slave State, and what a mean defence he makes of a mean Speech! He is honest I think but pitifully weak for a man in such a position. But he is quite humane, and surrounds himself with some of the best talent in the



Hernndon

country. Do you see what the Richmond  
Whig says of Buchanan? That means that  
 the Whig is fattening Edward Everett for  
 the Presidency! Much good may it do him

I think the Republican Party  
 will nominate Seward for the Presidency, and  
 elect him in 1860, then the wedge is entered -  
 and will be driven home

Yours truly

Theodore Parker

To the same

Springfield Ill.

Boston 9<sup>th</sup> Sept 1858.

My dear Sir

Many thanks for your two  
 very interesting and instructive letters. You  
 make the case very clear - I look with intense  
 interest on the contest now raging in Ill. There  
 is but one great question before the People: -

Shall we admit Slavery as a Principle and  
found a Despotism; or Freedom as a Principle  
and found a Democracy. This one question  
 comes up in many forms and men take sides  
 on it. The great mass of the People but  
 poorly see the question; their leaders are

Herndon.

often Knaves, and often fools. But—

"Quidquid delivans Reges

Plectuntur Achivi "

I make no doubt Douglass will be beaten — I thought so in 1854. and looked on him then as a ruined man. What you told me last Spring has all come to pass — I am glad Trumbull demonstrated what you name — I thought it could be done. — But in the Ottawa meeting, to judge from the Tribune Report, I thought Douglass had the best of it — He questioned Mr Lincoln on the great matters of Slavery and put the most radical questions which go to the heart of the question before the People. Mr Lincoln did not meet the issue — he made a technical evasion — "he had nothing to do with the Resolutions in question!" Suppose he had not — admit they were forged. Still they were the vital questions, pertinent, to the issue and Lincoln dodged them. That is not the way to fight the battle of Freedom.

You say right — that an attempt is making to lower the Republican Platform Depend upon it — this effort will ruin the party — It ruined the Whigs in 1840 — to 1848. Daniel Webster stood on higher Anti-slavery ground than Abraham Lincoln now. Greeley's conduct I think is base. — I had never any confidence in him. He has no talent



Herndon

for a Leader. If the Republicans sacrifice their Principle for Success, then they will not be lifted up but blown up. I trust Lincoln will conquer. It is admirable Education for the masses, this fight

Yours truly

Theodore Parker

Go the same

Boston 23 Sept 1858

✓

My dear Sir

Your last letter - just came to hand, is quite important. I shall keep it confidential but consider the intelligence and "govern myself accordingly". That "accidental" meeting at Chicago is quite remarkable and explains many things which seemed queer before!

Last Spring you told me much which was new - and foretold what has since happened. I did not understand till now - after reading your last letter how you could tell what Douglas was after by looking in his eye; now it is clear enough. There is freemasonry in drinking. I long since lost all confidence in Greeley both as the Representative of a Moral Principle

Handon

and as the Adviser of Expedient Measures. His course in regard to Douglass last winter was inexplicable till now

We must not lower the Republican Platform. Let the Know Nothings go to their own place; we must adhere to the Principle of Right! I go for Seward as the ablest and best Representative of the Democratic Idea, that could now get the nomination. My next choice would be Chase. I put Seward first because oldest and longest in the field - perhaps also the ablest.

But if Douglas is defeated, if Fremont is re-elected in 1860, I think he would be quite as likely to get the nomination;

Massachusetts is likely to send a stronger antislavery delegation to Congress than ever before.

Some of the Know Nothings will be discharged (others ought to be) C. F. Adams, J. B. Alley R. D. Eliot and

George Boutwell are likely to be members of the next Ho Representatives. Gov Banks would no doubt lower the Republican Platform - if that operation would help him up. But Map will oppose any such act. So will the People of the North, if we put up a Spooney we shall lose the Battle lose our Honor and be demoralized. Edward Everett is beating every New England bush for voters to elect him! He may beat till the Cows come home and get little from his labor.

What you write about the letter from the Eastern



Hernndon

Senator chagrins me a good deal, But I am sure of this - if the attempt is made by the Republican leaders to lower the Plat-form - then they are beat in 1860 - and are ruined as completely as I think Douglas now is. Greeley says he would admit new slave states - I despise such miserable cowardice, all the more in such a man,

truly yours

Theodore Parker

To the same

Springfield Ill.

Boston 13 Nov 1858

My dear Sir

I am your debtor for three letters - very instructive ones too. I should not have allowed the account so to run on had I not been sick, a surgical operation laid me on my bed for nearly three weeks - and of course I wrote only with another's hand and but little even in that wise.

So you "are beaten." - the reasons you give are philosophical and profound it seems to me. I think you have hit the nail on the head. But I don't agree with you as to Seward. What private reasons

Hendon

you have for your opinion I cannot say. but his two speeches - at Rochester and at Rome don't look like lowering the platform. He never spoke so bold and bare before. He quite outruns his party, and no Republican paper in New England I fear has dared to republish them. The antislavery papers printed one - and perhaps will copy the other.

You are beaten - but I am not sure the administration do not think it a worse defeat than you do. I think they hated and feared Douglass more than Lincoln. Had Lincoln succeeded Douglass would be a ruined man. He would have no political position; and so little political power. He would have no original influence in American politics - for he does not deal with principles which a man may spread abroad from the Pulpit or by the Press - but only with measures that require political place to carry out. He could do the administration no harm. But now in place for 6 years more, with his own personal power unimpaired and his position much enhanced he can do the democratic party a world of damage.

Here is what I conjecture will take place. There will be a reconstruction of the Democratic Platform - on Douglas' "principles"; (Else they lose the nation.) This involves (the actual but not expressed) repudiation of Buchanan and the sacrifice of his Cabinet Officers &c. He will sink as low as



Herndon

Pierce. In 1860 the convention will  
 nominate a man of the Douglas Ideas - Will it  
 be Douglass himself? I doubt it - for he has so  
 many foes in the North - and the South, that  
 I think they will not risk him. But if he  
 has art enough to carry the convention then I  
 think the fight will be between him and  
 Seward and that he will be beaten! I look  
 for an antislavery administration in 1861 - I  
 hope with Seward at its head. But it requires  
 a deal of skill to organize a party - to find a  
 harness which all the North can work in, But we  
 shall triumph. vid Hammond's Speech

Yours truly

Theodore Parker

"heart" in  
 W.

Lesley

To Peter Lesley

Philadelphia

Boston 15 Nov. 1857.

My dear Mr Lesley

It did me good to see your handwriting again, but I fear there is little to be done this year in the way of lecturing even on iron. The lecturers hereabouts complain of no work:— Some societies have sent out their circulars and cancelled the engagements already made, others have "suspended" for this season.

The way to make yourself known in that line is to send a line to the New York Tribune and ask it to put your name in its list of lecturers. But I fear little will be done this winter. Labor stops and all stops

I wish you lived where I could see you often and talk over matters of science.

Since Desor has gone—and now Prof H. D. Rogers I am in great want of scientific company. By the way do you see the attack which Agassiz has made on Desor? It is in a note on page 97. of his "Essay on cheapification" so called which is the general introduction to his contributions to the Nat History of U. S. A. vol I and is just published. He charges Desor with plagiarism from him—Agassiz! I make no doubt that the boot is on the other leg—and that Agassiz took from Desor. But we shall see what the good soul will say for himself. I sent



Lesley

him the passage. — I wish you would tell me what you think of Agassiz's Essay. Three quarters of it is on the subject of the Bridgewater Treatises — chap I: the rest on classification — chap II.

I wish you would tell me if Agassiz in chap I removes the difficulty which Philosophers find in their way and which makes Atheists of them — so the ministers say. I find more real Atheism amongst theologians than amongst Philosophers. The former deny the Substance of God in the world of things and men, and send us off to some phantom which lives (or stays) at a distance and now and then "intervenes" by a miracle — this Deus ex machina; they are ready to deny his Laws. But the latter deny the existence of that God, and yet admit the immanent reality of a Power of Thought, Will and Execution which fills all Space and all time, is ever active and never needs to "intervene" where he forever dwells.

Mr Agassiz says there are "not more than six men in the United States who can understand his Book" and perhaps twelve or twenty in Europe; so I suppose it would be presumptuous in a man brought up on Descartes, Bacon, Leibnitz and Newton, and fed on Kant, Schelling and Hegel, — not to speak of such babies as Plato and Aristotle — to think of

Lesley

comprehending the popular lecturing of this Swiss  
 dissector of mud-turtles. (For I take it this chap is  
 only a part of his lectures on the Evidences of Religion  
 in Nature delivered at Washington - or somewhere else)  
 Agassiz is a man of great talents, great industry. His  
 power of analyzing a clam, or a turtle, an Echinoderm  
 or a snail, is wonderful. his skill in lecturing and  
 making the Philosophy of fish pleasant to men who only  
 catch and eat them is beyond all praise. But when  
 he comes to the metaphysics of all science and the Rela-  
 tion of the clam to the Causal Power and Providence  
 of all things which are - I should like to know  
 what you think of him.

With hearty regards for you and yours  
 those with the incisors and those with the molars  
 - believe me

Yours heartily

Theodore Parker

To the same

Boston 12 Feb 1858

My dear Mr Lesley

I thank you for your letters  
 - the former and the latter. I think as highly as  
 you do of Agassiz - but I don't worship him. I take



Lesley

him for what he is—perhaps the greatest living zoologist not a great theologian or a metaphysician or a good reasoner except in his own speciality of zoology. I think his Book does no service to the cause of Religion in the way for which so much is claimed. Great merit in other departments of thought I make no question of.

I think you are wrong about Desor. I know him pretty well for many years. I don't think him faultless—but on the whole a noble man. I believe you were misinformed in regard to the fact that he was merely an amanuensis of Agassiz at first. I think he had literary and scientific reputation before his acquaintance with Agassiz.

I never supposed a European Naturalist was a follower of St Joseph! But when you come this way to lecture at Salem we will talk the matter over at our leisure. I don't like to write much about it. When you are here let me see as much of you as you can; We dine at II P.M. and will all be very glad to see you then at any time.

I am quite glad you have the cosy place you speak of—especially if it give you time to write Books as I doubt not it will. Can you tell me the title of the Magazine Dr Franklin published about 1741, and how many years it continued?

Yours faithfully  
Theodore Parker

Dennys

To Edward A. Dennys

Boston U.S. Circuit Court Room Apr 10, 1855

Dear Sir

I am arraigned before the fugitive - slave - bill - judges of this court for the misdemeanor of speaking, preaching and praying against the kidnapping of innocent men in my own town, out of my own parish, nay from among my own friends. As I went home on the 2<sup>d</sup> day of the "Trial" I found your parcel and the accompanying note. I thank you heartily for the honor you have done me in dedicating your Book to me. I have read it with care and attention. You seem filled with the great Spirit of justice and Humanity which so much distinguishes this generation above all its predecessors; and certainly have the power to call the attention of your fellow citizens of England to the actual evils of society, and to the possible good which may be made to take their place.

I admire the wise philanthropy which appears in every page of your book not less than the nice imagination which adorns and sets it off. I hope you will prepare the cheap edition which you speak of. it seems to me it must do good service -

I will presently send you a couple of volumes of speeches, sermons &c. of which I am just now correcting the proof-sheets of the Title Page Preface &c. Please



Dennys

accept it with the thanks and best wishes of  
Yours faithfully

Theo. Parker

P.S. I write this amid the interruption of the  
court, when my "case" is under discussion

June 4<sup>th</sup> 1855

Dear Sir

I have kept this note a long time,  
waiting for an opportunity to send you a copy of  
a new book of mine which please accept with  
the friendly regards of Yours truly

Theo. Parker

Haldan

To Mr Rukhal Das Haldan Calcutta

Boston 6 Oct. 1856 c

Dear Sir

Your letter dated last July was the first which ever came to me from the continent of Asia, and it gave me great pleasure to find that my words had found an echo in a heart beating so far away from me. In America, I stood long well nigh alone - at least no preachers shared my doctrines, - or if they believed none published such doctrines. I differ from all the Christian and unchristian sects in this - I teach the Infinite Perfection of God - that he is infinite in Power, Wisdom, Justice, Benevolence and Holiness (Faithfulness to himself.) I derive this idea of God not at all from what is called "Miraculous Revelation," but wholly from the spontaneous intuitions and reflective thoughts of Man. Of course therefore all the sects reject me - often with great scorn. But here in Boston I have a large audience of some 2,000 or 3,000 persons - and a smaller one a few miles off at Watertown - of some 200. I preach to one in the morning and to the other in the afternoon every Sunday. My printed Books have circulated to a considerable extent in all parts of the United States, in England and also in Germany, where four



Haldan

volumes have recently been published and one many years ago.

It gives me great pleasure to send you such Books as I have written. So by the earliest opportunity I will send you the Discourse of Religion. Miscellanies. Ten Sermons. Sermons of Theism &c. I shall always be happy to hear from you - and to learn what interests you and to know of any thoughtful Book which your countrymen may print.

Respectfully and truly your Friend  
Theodore Parker

Crocker

To Ruth and Stephen D Crocker      Milford N. H.

Boston 22 June 1854

My dear Friends

I thank you heartily for the kind notes you have both written me and am glad to hear from you by letter. Thanks also for the two little flowers which looked bright though dry in the paper.~

The Mapes Curtis who attempted to drive us from the Music Hall were completely foiled in their effort.

They were voted down, and beaten entirely. Public opinion condemns them. We shall stay at the Music Hall as before.

There is more Anti-slavery feeling now in Boston than ever before. More than 1900 persons signed the Petition for the Repeal of the Fugitive Slave Bill—most of them men who supported that wickedness before. There is a strong feeling of indignation against the Mayor and others for their conduct in the Renetition of Mr Burns. Affairs never looked more promising than now.

I hope you find pleasant acquaintances and friends in your new home

I know the town very well. it is one of the pleasantest in the State. And besides the people are thought to be the best educated in N. H. There is a good deal of liberality of opinion also I am



Crocker

told, I send you a sermon which please  
accept with the best wishes of

Yours truly

Theo. Parker

To the same

Boston 1 Oct 1855

Dear Friends

I thank you for your kind  
letter which came when I had no time to answer  
it. I am glad to hear from you - and to know  
that you are prospering. Milford has the  
name of being one of the most intelligent towns  
in the state, and one of the most moral. I believe  
it deserves the name. Perhaps I shall lecture at  
Milford this winter, and if so I hope to see you. -  
Affairs at the Music Hall go on much as  
usual, a good audience - very attentive, earnest  
faces. I am sorry the Sermons did not reach  
you but send more - with the best wishes of

Yours truly

Theo. Parker

Crocker

To the same

Fishkill Bureau Co Illinois

Boston 26. Oct. 1857

My dear Friends

Your kind letters came to me last Friday. I thank you for remembering me when so far away, and often think of you especially when I pass the house you once lived in at South Boston. I did not know that you intended to leave N. H. till your letter surprised me with the fact that you were already settled in a place I never heard of before. I am glad to learn that you have escaped the financial troubles which now disturb all the industry of New-England. We had never such hard times — at least not for thirty or forty years.

Great Factories stop their wheels, little industries cease, and thousands of men are out of employment.

Where their bread is to come from I know not!

But the nation has brought this trouble on itself by various causes, — chiefly I think by relying on Bank bills, which will not do for money in America any better than potatoes will do for bread in Ireland. But we shall grow wiser by our suffering.

I know how much you must, both of you, miss the intellectual and religious advantages which you could find in New England, but am rejoiced to



Crocker

even you find so many in Tiskilwa - more than I expected. they will grow up about you, and your own demand for such things and effort to create them, will "help the cause along." Last October at Waukegan Ill. I found a congregation of "Spiritualists" who had the same Hymn-book we use at the Music Hall, and preached to them one Sunday. Sometime perhaps I shall drop down among you and find somebody to listen. Many thanks for the kind word you say about my services at Boston. It is exceedingly pleasant to me to find out that my words in sermon or in prayer waken so deep an echo in your hearts.

I am particularly glad to hear of the school.

The M. S. did you good to write - and so is not lost even if it never gladdens other eyes. Believe me always.

Yours sincerely

Theodore Parker

P. S. Many thanks for the flowers: - they will blossom anew with me for a long time. Let me hear from you again

Crocker

To the same

Tiskilwa Bureau Co Illinois

Boston 7 June, 1858

My dear Friends

Many thanks for the kind letter from each of you. I attended the meeting of "Progressive Friends" (May 30-31) at Chester Co, Penn, and when I came home I found the two welcome letters from you both. I know how many <sup>material</sup> natural difficulties attend the settlers in a new country. Money is worth twice as much there as here with us and land-sharks prey upon the people. In ruder days the strong oppressed the weak by brute violence; now the crafty do it by brutal cunning. But the present is an improvement on the old form, and a yet better time is coming.

The nature of man shows clearly that he was made to find his perfect development only in the cooperative industry of a large community. One man is naturally a farmer, another a blacksmith, wheelwright, school master, Captain, Sailor, trader tailor &c, a Poet, a botanist a preacher. Each one is helpless alone; but all united together become immensely strong. You can't make a carriage wholly of wood, or wholly of iron, leather, or cloth; but if you put all these materials skillfully together how light, strong, convenient and handsome you can make it. Now what we want is to frame the various human elements together into communities



Crocker

so that each shall do just what he is fit for; then all will be helped by each.— each likewise by all. Mankind will come to it at length. But alas, we have suffered much from the violence of old time, and now suffer a great deal from the cunning of these times, and shall suffer in days to come.

But as you and I learn by trial to use our individual powers, to walk on our feet, not also on our hands, so will mankind; one day learn to organize men better. The suffering by Landsharks, who ask 60 per cent and take 20 or 30, is like the pain little children feel when they fall in their early stumblings before they can walk erect and well.

I was pained to hear of Dr Otis' death. I don't believe it is natural for man to die at 40. but I doubt that Dr or wheelwright would wish to come back, even if he could. Death is but a New Birth—no Baby would wish to go back, no man!—

I am glad you liked the Sermons, and put them to so good a use. I will send you more by and by if published.— I thank you for the handsome flowers, the Yellow Ladies. Slipper grows in New England but not common, the others I never found here at all. I know how you miss the Pine trees of New England, the Streams, the Hills and the Rocks— but I hope you find some compensation in the finer and more abundant flowers, and in the deep rich black soil which gilds such.

Crooker

wheat and Indian corn. — In the Sunday Prayers we always remember "the dear ones who are near us tho' yet afar off," and the words bring back the special tender memories to each one of us. With hearty regards which Mrs Parker joins in — believe me

Yours faithfully and truly  
Theodore Parker

To the same

Fishkill Bureau Co

Boston 15 Nov 1858

Stephen and Ruth Crooker

My good friends

Many thanks for your kind letters which came some days ago. I have been confined to my chamber for several weeks — most of the time to my bed. Now I ride or walk out a little in fine weather — of which November does not offer much — I preached yesterday and am better for it.

I am glad to find you are settled so comfortably; that the school thrives and you find delight in it. I think I told you that I began to keep school when I was seventeen and continued the business more or less till I was twenty-three. I also loved the little ones the best — they were only objects of affection and could properly be fondled and kissed and



Crocker

hugged. But the large boys and girls with good minds were yet the most interesting. I like the business now, and never was without a young girl or two, who could not pay for education, till I came to Boston. Indeed I have had pupils for a whole year in Boston itself.

I think you must miss the green Pines of New England. In the Western states I always feel the absence of Rocks and Evergreens — which we get so tenderly attached to at home. I shall prize the little bits of cypress you sent me and keep them always.

I don't wonder you miss the Sunday services of New England. In such a state as Illinois, where all is new and rough — the people more rude, with fewer opportunities for education or enlightenment, there must be a little home-sickness now and then. But it wears off. for there is an admirable power in man of accommodating himself to the circumstances that he must live with. — I am glad you don't forget me and hope I shall never do what will make me wish you could. — I send you some little sermons which I should have despatched before had not illness, all summer long, turned off my mind from others to myself. — Believe me always truly

Your friend

Theodore Parker

Bowman

To Dr E. H. Bowman

Edgington Ill.

Boston 24 Sept 1856

Dear Sir

I thank you for your kind and open hearted letter. I suppose there are thousands in America who are taught to believe doctrines which made Religion seem hateful to them. Religion is one thing - Theology is a quite different one - as different as health is from a theory of health - or rather a theory of disease. But almost every minister confounds the two, and tells the people they can have no Religion except with his theology; no health except by believing his theory of disease, and the more absurd that appears, the greater is the merit of believing it.

There are three great false Ideas in the popular Theology. viz

I The Idea of Man;

II The Idea of God;

III The Idea of the Relation between the two.

Man is supposed to be a miserable creature incapable of any good thing, totally depraved, &c, &c. God is an immense ugly Devil who made man badly and from a selfish motive; the Relation between them is one of Fear on man's part, and caprice on God's.

Many men have become disgusted with this entire matter and turned off to un-religion, then to



Bowman

irreligion, sometimes to Atheism, and from that point of view have written their books. I never believed that evil theology and so never suffered from the reaction against it as so many others have done. I have tried to keep the religious faculties in ~~their~~ normal activity, and to use the intellectual faculties as freely in religious affairs as in all others.

No doubt I have made many mistakes and shall make many more, but I think I have likewise done some service in showing that religious feeling and scientific thought belong together.

I send you a couple of pamphlets which contain some of my "opinions," one of them has a list of my works on the cover. the "Discourse of Religion" "Ten Sermons" &c: and Sermons of Theism are the most important. If you want any of them you can procure them of Freeman & Spofford Cincinnati Little and Brown Boston, or of me. I will send them by mail to you at the prices named if you like and see no better way to get them

Yours truly

Theo. Parker

Bowman

To the same

Edgington Ill.

Boston 3 Nov 1856 c

Dr Bowman

Dear Sir

I have just returned from a tour to your state and find your pleasant and encouraging letter with \$4. in it. I sent the Books by Express to-day. I am exceedingly glad when I find that I can help a man out of the mire of the Popular Theology to the firm footing of Natural Religion. Please let me hear from you again. I have some sixty letters to write and must now be short

Yours truly

Theo. Parker

To the Same

Edgington Ill.

Boston 22 May. 1858 c

Dr Bowman

Dear Sir

I have heard of several cases like that such one you mention. No man becomes mad in attempts to become honest, truthful, humane, merciful, — a good father, husband, brother, &c. What a direful thing is a false theol.



Bowman

ogy. No wonder men grow mad in attempting  
to appease a God who damns 999 while he saves  
but one; a God who is  $\frac{999}{1000}$  damnatory, and only  
 $\frac{1}{1000}$  beneficent. But better times are coming.  
I send you a few sermons.

Yours truly

Theodore Parker

To the same

Boston 11 July 1858

My dear Dr Bowman

I thank you for your kind  
and noble-spirited letter which I have just read.  
I know how difficult it is to make head-way  
against the organized errors of the Popular Theology.

It is so here where the mass of the People are  
both more intelligent and more reflecting than  
in your neighborhood. Yet such is the vital  
affinity between Truth and the Nature of man  
that there is a continual and obvious progress  
here, a great change has taken place in the  
theological opinions of the thoughtful men in  
New-England, within ten years. In twenty more  
it will be very great. Still the stationary party  
becomes more intense in its conservatism,

Bowman

and adopts the course of your Presbyterian friend, at North Woburn, a little town 14 miles from Boston, a church invited a Mr. Nickerson to be its minister. The council came to ordain the young candidate, and examined him to see if he was sound in the faith. He was right in all points but one: he did not believe the eternal damnation of Babies dying newly born!

The council refused to ordain him and adjourned for 8 weeks when they will come together again. The council never asked the young man if he believed in Piety and Morality, the substance of the Religion which he ought to teach, but only in the questions of their theology—and insisted on the worst of all.

In 1787 Dr. Townsend found that the Spanish Physicians knew nothing of the circulation of the Blood, and the young candidates for the honor of M.D. were not expected to believe it.

But before admission to practice they took their oath that they believed the immaculate conception of the Virgin Mary! It was not so ridiculous as the conduct of that council.

The Method of Men of Science is this:  
 1. to accumulate the greatest possible number of facts;  
 2. to induce thence a general law—which is common to all those facts; 3. to deduce other doctrines from that general law; and 4 to make practical application thereof to such cases as requires it. So his Doctrine rests on Facts not whims. The Ministers Method is to



Bowman

assume an Hypothesis to be true on the testimony of Nobody-knows-who, and thence deduce doctrines and apply them. Thus the inspiration of the Bible, the Trinity, the Fall, the Devil, Eternal Damnation &c are not supported by the smallest particle of Evidence in the world. There is no Fact of Nature or of Human History to support them. — — — Drs can do a deal of service in the manner you refer to, and sow seeds by the wayside which the fowls of the air will not devour. I agree with all you say about slavery, only my compassion falls more on the Negro who is the unwilling victim, than on his masters who might set him free

Believe me heartily yours  
Theodore Parker

Robertson

To Peter Robertson Esq. Stonehaven Scotland [near Aberdeen]

Boston 16<sup>th</sup> April 1849

My dear Sir

I thank you for the very kind and affectionate note you sent me on the 10<sup>th</sup> of the last month.

It reached me by the last mail boat from England, and is very welcome. Such a letter shows me that my words have not fallen idle nor been spoken wholly in vain.

I have lamented from my childhood that such a subject as Religion should be involved in such a cloud of superstition. But I thank God that we live in an age when many men, in all parts of the world, are ceasing to fear God and learning to love him. The old Theologies are fast going to pieces, new systems are taking their place which rest on a truer Idea of God, and a juster appreciation of the nature of man. It is a great and glorious age we live in. I trust that Christianity has great triumphs in store for mankind. - for Christianity is the just and complete action of the human Nature. We shall do a little towards this good work in America, you in England are contributing to the same end, so is all the world. To me it is delightful to think that every Truth is eternal, and each error is local and temporary. The Christian nations are gradually learning that there is but one Religion - that is in its internal form Piety, the



Robertson

Love of God; in its practical development and manifestation, Goodness, the Love of man, Christianity is free. Goodness, free. Piety, connected with free thought. When nations believe this, as now a few individuals believe it—what a beautiful world we shall have; what societies of men and of nations. I love to look on the great temples which once were built in the name of Religion, on the Priesthoods and ecclesiastical institutions it has founded; In them I see signs of the Power of Religion, and I look forward to the time when Religion will be a yet greater Power, and will build up not theocracies, but democracies—when the government is of all, for all, and by all—when we shall build up institutions to educate all men, so that we shall have a church without Bigotry, a State without Despotism of the few over the many, or the many over the few—and a society with no want, no ignorance, no crime. It seems to me that our Human Nature demands this; that God designs it—and that it must come, not in our day, but far hence. We can do something to help it forward. Wealth is Power, Wisdom is Power; Religion is Power and when mankind have all these three—what great results shall we not accomplish? It is pleasant to think that each one of us may do a little towards

Robertson

a work so glorious

I will send you a few sermons which I have published as soon as an opportunity offers. I have long been intending to print a volume of sermons relating to subjects like that which you name, and hope to do so in the coming season. Hitherto I have had so many things to attend to that it has been impossible. It will give me pleasure to hear from you at all times, and to be useful to you in any way.

Believe me

faithfully your friend  
Geo. Parker

Peter Robertson Esq



Child

To Mrs Lydia M. Child

Wayland

Boston Nov 3<sup>rd</sup> 1855

My dear Mrs Child

Your book came to me on All Saints Day, and I hail it as an All Soul's Candle. It is a magnificent book. I see no fault whatsoever to find with the spirit, which is the main thing; on the contrary, I find much that is admirable and uncommon.

I feared that when you came to make a thorough acquaintance with the Ante-Christian forms of religion, and then with the minute details of the Christian History, you would be disgusted with all <sup>that</sup> bears the name of Christian.

But I see not a trace of that. Your book is written in the spirit of humanity and of piety.

It is full of devout reverence for God, for man, and for woman; and with beautiful gratitude to that dear, great soul, Jesus of Nazareth. I never call him Redeemer, Saviour, Mediator. I object to all those titles, they are damaged phraseology. I never call him Christ; for he was not the Old Testament Christ; nothing like it. I like much the way you speak of him.

I cannot see that you have shown any partiality toward any one sect or party. I congratulate

Child

relate you on the termination of so long and arduous a work, which yet has doubtless been a delight and not a weariness. I am to pass over the same field, which I have long been laboring in; and I wish my work, some ten or twenty years hence, might be as well done as yours.

Believe me, with the highest regard yours  
faithfully, Theodore Parker

P.S. I think more attention ought to have been paid to the Teutonic Tribes, whom you speak of under the head of Celtic Tribes. — It would also be an improvement to divide the work into eleven Books, and the Books into Chapters. In that way, the reader would get a clear notion of the progress of religious ideas.

Many readers easily take in special details, but lack grasp of mind to comprehend the whole of a thing, in all its proportion

To the same

Boston, June 5<sup>th</sup> 1856

My dear Mrs Child

I thank you for your noble letter, with its generous suggestion. I will do what I can about it; but at present I should rather expend



Child

\$1500 in corn and gunpowder for the men of Lawrence. Were I Sumner, I should count that the better testimonial. By and by, when the battle is over, it seems to me it would be better to make a statue. Your design strikes me as classic and beautiful

Faithfully yours  
Theodore Parker

To the same

Boston, July 20<sup>th</sup> 1859

My dear, kind friend

Many thanks for your welcome letter, which I have strength only thus poorly to reply to. I knew you when you did not know me; and I have much to thank you for, in early as well as in later days. I met you at your brother's in Watertown, in 1833, and you then spoke some cheering words to a young fellow fighting his way to education. God bless you for that, and for much more! Remember me kindly to your brave husband

Yours faithfully  
Theodore Parker

Sumner

To Charles Sumner Esq,

Boston

West-Roxbury, 17<sup>th</sup> Aug. 1845

Dear Sir

I hope you will excuse one so nearly a stranger to you as myself, for addressing you this note. But I cannot forbear writing. I have just read your Oration on the true Grandeur of Nations, for the second time and write to express to you my sense of the great value of that work and my gratitude to you for delivering it on such an occasion. Boston is a queer little city - the Public is a desperate tyrant there, and it is seldom that one dares disobey the commands of public opinion. I know the reproaches you have already received from your friends - who will now perhaps become your foes. I have heard all sorts of ill motives attributed to you, and know that you must suffer attack from men of low morals who can only swear by their party, - and live only in public opinion. The Church and State are both ready to engage in war however unjust - if a little territory can be added to the national domain thereby. The great maxims of Christianity - the very words of Christ - are almost wholly forgotten. Few dare move an inch in advance of public opinion.

I thank you with all my heart for so nobly exposing the evils of war - its worthlessness and its



Sumner

waste. The noises made about you show plainly that you have hit the nail on the head. I am glad the "Park of Artillery" got let off against you.

Laudari a viro laudato is thought of some value, and so it is no small praise to be censured by some men. I hope you will find a rich reward in the certainty that you have done a duty, and a service to mankind. I wish a cheap edition might be printed for I want to scatter abroad 50 or 100 copies. Would it be possible to print a cheap edition - like that of Mr Mann's noble Oration? - I beg you to excuse me for writing you this letter and believe me

Very respectfully

Yours &c

Theo. Parker

To the same

Boston

West Roxbury 1 Nov 1845

Dear Sir

I thank you for mentioning Lapfenberg. I have long wanted to see it. If you will send it by the Bearer I will thank you heartily and return it in a few days. I have Guener's Ang. Gay. Lingard's Ang. Gay. Church and a

Sumner.

codex Legum Antiquarum containing the Laws of the Visi-Goths, Saxons and a multitude of other old tribes. There is a corpus juris germaniae antiquae which I have never seen but get seek. If you have that I would be glad to see it, — as also Grimm's Antiquities of German Law, I have forgotten the original title.

Sincerely yours  
Theo. Parker

To the same

Boston

West Roxbury 23 Nov. 1845

Dear Sir

I thank you for your note of the other day, tho I was familiar with its references; I think I know almost every passage in Greek and Latin Literature which related to the matter, Petronius Arbitr and one or two out of the way classics however have never fallen in my way. Rittermaier's Book is worth more than you would think, and once helped me considerably. You mention Klimrath Thurny sur l'histoire du droit Francaise, in your notation. Can you put me in the way of getting it. One thing more — I want to know the cost of the Revolutionary war — the cost to the Federal Government, and also to each individual State



Sumner

Can you tell me where I can find the figures? I am writing a lecture on the Progress of Man, its Method and Helps, the causes which hinder its advance.

If you can throw any thing in my way - you will oblige

most truly yours Theo. Parker.

To the same

Boston

Pickering Place Feb. 24 (4)

✓

Dear Friend

You will find the fact of the Barbary Pirates taking Slaves in England in 1637 - stated in Guizot History English Revolution. (Boques Ed.) p. 44. I know no other authorities except those which he cites, e.g. Strafford's Letters I 68 II 86 and the Poem of Waller.

Yet I feel confident of having found it mentioned elsewhere, possibly in Carlyle's Cromwell - amongst others.

Yours indeed,

Theo. Parker.

Sumner

To the same

Boston

West Roxbury, 21 March, 1846

My dear Sir

I thank you for the kindly note you wrote me the other day—and which I would have answered before now—but have been so ill that I only have done what was unavoidable. I do not think the Sermon you speak of worthy of much praise—but yet I have heard so much commendation of it that I am inclined to alter my opinion. I sympathize most heartily with what you say about the nebelwind. I know well how unerguicklich it is, and among what dürrer Blätter ~~it~~ <sup>or</sup> sundelt.

There are few of the clergy that I respect or esteem. Few of them are intellectually competent to their task, fewer still morally capable of doing any good thing for mankind. Among the more respectable portions of Society Religion—using that word in its widest and best sense—is not the leading influence. Of course therefore Religion is a secondary thing in their church, in their Ministerce.

Of course they get a Minister, and have a church in which Religion is to have little to do. Christianity therefore is the last thing they will ask of him—the last thing they will take of him or tolerate in him. "Give us" say they "give us any thing



Sumner

but Religion - and if you must give us that  
give us any Religion - but the Christianity of Jesus  
Christ "that we can't bear nor won't" I don't say  
this takes place consciously - I have translated  
the latency of such men into potency. I don't  
wonder there is a nebelwind - The Ganseln  
thereof however is applauded, and lulls men  
to sleep. The fact that no minister of any  
famous church signed the antislavery Protest -  
is to me proof of their deep degradation - the crowning  
act of their infamy! Aephistopheles gives some  
capital advice to a theologian:

Am besten ist; auch hier, wenn ihr nur  
Einen hört,

Und auf des Meisters Worte schwört

Im Ganzen - haltet euch an Worte!

Dann geht ihr durch die sichere Pforte

Zum Tempel der Gewissheit ein!

Certainly this golden rule is the Standard  
in all the theological schools that I know  
of. But "better times are coming, boys" so  
believe me,

Sincerely

Yours,

Theo Parker.

Sumner

To the same

Boston

West Roxbury Saturday night  
Sept 1846

My dear Sir

I thank you most heartily for your noble and beautiful P. B. Address. It did me good to read it. I like it, like it all; all over and all through. I like especially what you say of Alston and Channing. That sounds like the Christianity of the XIX century, the application of Religion to Life.

You have said a strong word and a beautiful; planted a seed "out of which many and tall branches shall arise" I hope.

The people are always true to a good man who truly trusts them. You have had opportunity to see, hear and feel the truth of that oftener than once. I think you will have enough more opportunities yet. Men will look for deeds noble as the words a man speaks. I take those words

as an earnest of a life full of deeds of that heroic sort. You refer to a passage in the Greek Epigrams about the picture of Philoctetes. Pray where is the line - I remember it but can't turn to it and as you don't name the Author and my <sup>h</sup>Antology tho it has XI. volumes has no Index verborum

I don't find it. Believe me,

heartily yours,

Theo. Parker.



Summer

To the same

Boston

Autumn of 1847  
c.

Dear Sir

It has been decided in the council of the Gods - and the Fates gave the sentence - that you must undertake the Business of conducting a new Review. Remember now that you are a mortal while the Gods live on Olympus and rule the world after the divine sentence of the Fates. Therefore oh mortal there is nothing for you to do but to set about the appointed work. -

I saw Emerson yesterday - he came to my house and we talked the matter over, thought as I did about it - but "more so"; offered to do his possible in the way of writing &c &c, but shot at me that you were the man for Editor. He thought we had better talk the matter over at the Consensus Divorum presently to be held at Concord. where we could mature the matter. But I think by the first of next July we must have our Baby sent forth to the world. I can't count 30 or 40 men - but think

half that number would be enough to rely on - The Sage of Portsmouth may not belong to asinine Sages after all. I am inclined to think that St Anthony is his legitimate Patron - and accordingly shall write him down an Ap until better advised.

Yours truly,

Theo Parker.

Summer

To the same

Boston

Dear Sir

I hope to see you at our "council of conservative Reformers" which meets at my House on Friday P.M. at 3 o'clock and continues thro the evening.

Yours sincerely,

Thos. Parker.

To the same

Boston

Dear Friend

I think we want a new journal devoted to Letters, Poetry, Art, Philosophy, Theology, Politics (in the best sense of that word) and Humanity in general. You know better than I the N. A. Review, the Christian Examiner &c. &c. They are not jusqu'au niveau de l'Humanité. They will not be — cannot be. The better minds of the age cannot express their best thoughts therein. If there were such a journal ably conducted it would have two good influences. I It would strike a salutary terror into all the Ultra-Montanist and make them see that they did not live in the middle ages. that they are not to be let alone dreaming of the garden of Eden and Hesperidian



Sumner

joy— but to buckle up and work, II It would spread abroad the Ideas which now wait to be organized—; some in letters, some in art—; some in institutions and practical life I know you love letters not less than law and man before both, and so I write to ask you what you think of the matter, how far you would aid in such a work? Don't suppose I want to be

one of the head and front of this movement.

I want no such thing— but not to appear at all— tho I would write for it. I wrote to R. W. E. to ask him to begin in the work, to take charge of such a work— If he fails what say you to that?

Yours heartily,

Theo. Parker.

To the same

Boston

West Roxbury 7<sup>th</sup> July 1849

My dear Sumner

I thank you heartily for your beautiful oration. It is noble and manly throughout, and cannot fail both to promote the cause you have at heart, and to enhance your own reputation, as a philanthropist and a scholar.

Sumner

I am sorry that you could not have gone and  
delivered it at all the places where you were invited,  
Yours heartily but hastily,  
Theo. Parker,

To the same

Boston

Cher Sumner

Je n'ai rien de l'Egalité mais  
seulement quelque chose de l'Humanité par M.  
Leroux Mais en l'empruntant.  
Votre etc.  
Y. P.

To the same

Boston

Dear Sumner

Mr. Sennott wants to see you.  
He is a good fellow.  
Yours truly  
Theo. Parker.



Sumner

To the same

Boston

Boston Feb. 19<sup>th</sup> 1851

Dear Sumner

Mr Buckingham with his committee wishes to meet the Antislavery Petitioners at the Senate Chamber on Tuesday next at III P.M. If you will get Dana to appear I think it will be of service, Will you be kind enough to attend to it, and so oblige

Yours truly  
Y. P.

To the same

Boston

Boston 19 April 1851

Dear Sumner

I wish it was the 19<sup>th</sup> of April 1775 on which I was writing and the times would not look so sad for Boston. "What a disgrace has the city brought on herself. Oh Boston, Boston, thou that kidnappest men" - might one say now. - I never had any confidence in the Supreme Court of Mass. in case the Fugitive Slave Law came before it. But think of old stiff-necked Lemuel visibly going under.

Sumner

the Chains! That was a spectacle! But it all works well, thank you for your kind words—and kind judgment, of

truly your Friend  
Y. P.

To the Hon Charles Sumner, Boston

Boston 26<sup>th</sup> April 1851

183  
Dear Sumner

I have not been able to come and offer you my congratulations on your election. I was almost at your office this morning when I met some one who told me you were not there, so you will accept my written Congratulations in place of the spoken—and let me read you a little bit of a Sermon. Perhaps you had better lay this away till Sunday for I am going to preach. You told me once that you were in Morals not in Politics.

Now I hope you will show that you are still in Morals although in Politics. I hope you will be the Senator with a Conscience <sup>off</sup> The capitol Error of all our Politicians is this;— with understanding and practical sagacity, with cunning and power to manage men, in the heroic degree in moral power—in desire of the True and the



Summer

Right, "First, Good, first Perfect and first Fair"  
 they are behind the carpenters and blacksmiths.  
 Look at Cass, Woodbury, Webster, Clay, Calhoun—  
 nay even at J. Q. Adams. The majority of the  
 shoe-makers in Norfolk County had a love of  
 justice which bore a greater proportion to their  
 whole Being than Adams' did to his. He never  
led in any moral movement. Now I look  
 to you to be a leader in this matter; to represent  
 justice—*quae semper et ubique eadem est*.

If you do not do this you will wofully  
 disappoint the expectations of the people in  
 the Country. It is a strange sight to find  
 men as much inferior in moral Power as they  
 are superior in intellectual power; as much  
 inferior in willingness to make a sacrifice for  
 their country, as they are superior in station; I  
 expect you to make mistakes, blunders; I hope  
 they will be intellectual and not moral;

that you will never miss the Right however  
 you may miss the expedient.

Then you told me once that  
 you should never find it more difficult to  
 make a personal sacrifice for the True and  
 the Right than in 1845. It seems to me that  
 just as you take a high office in the State you  
 are bound more and more to forget yourself for  
 the sake of the State—; to deny yourself for the

Sumner

sake of the State, I consider that Massachusetts has put you where you have no right to consult for the ease, or the Reputation of yourself; but for the eternal Right. All of our Statesmen build on the opinion of to-day - a house that is to be admired tomorrow - and the next day to be torn down with hootings. I hope you will build on the rock of Ages, and look to Eternity for your justification.

You see, my dear Sumner, that I expect much of you. that I expect heroism - of the most heroic kind. The moral and manly excellence of all our prominent men is grossly overrated by the mass of men. I hope you will never be overrated by the people, ~~but~~ will overshoot their estimate of you. Yours is a place of great honor; of great trust, - but of prodigious peril. and of that there will be few to warn you, as I do now; few to encourage you as I gladly would. You see I try you by a difficult standard, and that I am not easily pleased. I hope some years hence to say - you have done better than I advised!

I hope you will believe me what I am,  
sincerely your Friend.  
Thos. Parker.



Sumner

To the same

Boston

Brookline 11<sup>th</sup> July 1851

Dear Sumner

I spoke of your receiving a Reward in no invidious sense. I think your election as Senator came in consequence of your honest, powerful and noble efforts in the cause of Humanity. I agree with you that it imposes great and very difficult duties upon you. I know you never sought the Office. Still I think it both an Honor and a Reward. An Honor because it puts you in the highest office which the People of Mass. have at command, and so is the highest mark of appreciation they can bestow; a Reward for it is (1) given you in consequence of your actual deservings, and (2) while it brings difficult duties it yet gives you a higher and wider field for the same activity you have previously displayed.

I don't think money, a mere name, an opportunity for ease, is an honorable reward for honorable toil; an opportunity for greater usefulness is the appropriate return — tho' it bring with it greater trials and harder duties.

I am glad of the kind estimation in which you hold my speech in the Liberator and indeed all that I have ever done.

Sumner

As to collecting my occasional publications into volumes. I will think of it, and see. But you must remember that I am probably the most unpopular man in the Land, certainly the most hated of any one in it. There are enough to buy a pamphlet that I print for a shilling - but few would care to buy a costly volume. It is not with me as with you. There is no party in the State, no Sect in the Church that has any respect for me or mine. I don't complain of this, nor never did. I only say it, and the fact of course enters into all my calculations of printing and preaching.

Last Autumn I sent you a M.S. from J. G. Birney. You have it still. couldn't you get it published in the Commonwealth in Numbers? I think it would be a valuable document to have there, now is a good time for it, for later the papers will be full of local electional matter. If you can't get it in place there, please send it me by the P. O. The good man wrote me about it a few weeks ago and feels a little chagrined that it has not seen the light, you may well suppose,

truly and faithfully yours  
Thos. Parker



Sumner

To the same

Brookline 6<sup>th</sup> Aug. 1851

Dear Sumner

I fear you have done nothing with my Friend Birney's M. P. I wish you might [think] it fit for the Commonwealth. If not, will you send it to Mr Garrison, who I think will welcome it in the Liberator. I have got a little sermon in the Pulp which I shall beg you to accept when it is out. I am going to Pennsylvania for a few weeks on a Scientific Spree.

Yours truly,

Theo. Parker.

To the same

Boston Oct 3. 1851

Dear Sumner

This will be handed you by a young Hungarian Gentleman - who appears to me a very interesting young man. He is a poet - and will show you Longfellow's note - he wants scholars, the poor Exile. Your word of friendly cheer will help him.

Truly yours Theo. Parker

Sumner

To the same

Boston Oct 21. 1851

Dear Sumner

I send you Mr Birney's Paper.  
If you don't find any means for publishing it  
please send it to him at Cincinnati, care of  
John Birney — I send also the note on the  
function of the jury, on which I want your opinion.  
Yours. Y. P.

To the same

Boston Oct 22. 1851

Dear Sumner

You know all about Law Books  
as well as many others of all kinds. Well, tell  
me a little about one kind. I want a copy of the  
Codex Legum Barbarorum; Tell me what is  
the best. I only know Lindenbrog's Hol in  
College Lib. I think there is one by Canciani.  
Will you tell me?

Yours truly,  
Y. P.



Sumner

To the same

Boston 2 Nov 1851

Dear Sumner

Do you - or does any one - take  
the Revue de Legislation et de jurisprudence

Do you - or who does - take a German  
journal on that subject? I want to see  
some numbers of the Revue very much.

Yours truly,

Wm Parker.

To the same

Boston Dec 23<sup>rd</sup> 1851

My dear Sumner

I have just had a letter  
from Hon J G Birney of Cincinnati (now) who  
wants that M. S. which I left with you. I beg  
you to send it to him immediately for the  
good man wishes to print it, and must needs  
think himself ill treated by its long deten-  
-tion.

I liked your speech very much, am  
glad that you did not wait for this - for you

Sumner

were sufficiently oriented already for that -

But I was a little sorry at the limitation of intervention. It may be needful even to fight for it, tho not now. What a glorious man Rossuth is! More and more he towers up daily.---

I send my new volumes, the various things in them look rather pale and poor when brought together in one whole.

Good Bye,  
Y. P.

Please send me Cong Documents - especially the Census of 1850.

To the same

Boston Feb 4. 1852

Dear Sumner

I thank you for your vote on the office-limitation Bill. It was eminently just.

I like the leading Ideas of your Speech on the Public Lands also very much. Some of the details of your scheme I am not sure about - because I am not familiar enough with the facts of the case to judge.

But the main Idea I thank you for with all my heart.

Tell me if you will write the article on



Sumner

Story—and I will advise Chapman.

Yours,

Theo Parker.

To the same

Boston 21. Feb. 1852

Dear Sumner

This is a queer world. and Boston is one of the queerest places in it, not to mention what Admiral Hornley says of it. Well, here is something that you ought to know, just to remind you of the religious character of this goodly and godly city.

Rev Ephraim Peabody D.D. &c &c, said of your Land Speech, "It betrays the instinct of the Demagogue and is evidently designed to gain popularity at the west."

He that condemns after that sort enables one to see the motives which animate him.

This justifies all that I have ever said of Peabody. once I rebuked Phillips for calling P. "The Spaniel of King's Chapel." But long ago I retracted it, and told him to call him what he would. Now I think he should call him not the Spaniel but the Cur of King's Chapel and the Pup<sup>t</sup> of a Cur.

If Frederic T. Gray

unable to decipher the word

Sumner

had said it, I would have found no fault. imbecility of intellect excuses all offenses; no action is to be brought against a simpleton. But Peabody though tough? in the Attic, is yet a little higher studded than F. G. Gray and can hardly escape on the plea of imbecility.

By the way here is a good note of Saml J. May. The Warden of King's Chapel sent him their new edition of the Litany and May replies;— You have made great improvements in the paper, printing, and binding; all that is beautiful. But I don't see the same progress in the matter of the book or indication of progress in the prayers. You still confess yourselves "miserable sinners." Now it is not a good plan to be always saying this, if you are so—confess it once, and mend the matter and be done with it, have it over. But I don't think you are, all of you, "miserable sinners." But I think some of you are, e.g. the man who voted for the fugitive Slave Bill, I think is a "miserable sinner" This letter was sent to Emerson and Elliot.

I don't see that you have yet presented the Petition which Phillips sent you—He wonders why. Send me the Patent Office Report and believe me,  
Yours faithfully,  
Geo. Parker.



Howe

To Dr. L. G. Howe

West Newton 3<sup>d</sup> August 1852  
c

Dear Chen

Do you see what imminent deadly peril poor Sumner is in? If he does not speak then he is dead—dead—dead. His course is only justifiable by success; and just now the success seems doubtful, and is certainly far more difficult than months ago. Think of the scorn with which Judge Warren and Sam Eliot and their crew will treat him if he returns without having done his duty; Then of the indignation of the Free Soilers!

I am coming to dine with you on Thursday—and will meet you at your Office in town. If you don't want me send me a note to the Store (20 Broomfield Street) I mean.

Good Bye  
Y. P.

Sumner

To Charles Sumner Esq,

West Newton 6<sup>th</sup> Sept 1852

My dear Sumner

You have made a grand Speech, well-researched, well-arranged, well-written, and I doubt not as well delivered. It was worth while to go to Congress and make such a Speech in the Senate, I think you never did anything better as a work of art, never anything more timely. This so far as you are concerned will elevate you in the esteem of good men (American as well as European) as a man an orator and statesman.

You have now done what I all along have said you would do, tho' I lamented you did not do it long ago.

Now I shall look for some brave speeches from you in the State of Mass. not ~~one~~ two only but many.

Of course you are expected to speak at the Convention at Lowell, and the Ratification Meeting in Boston.

But there is a deal to do in Mass. this Autumn. (I thought you did not quite do your duty in 1850-51. If Rantoul and Mann had not been elected we should have stood in a sad predicament in Congress. If Mann and some others had relinshed their efforts, the State would have gone very differently, and all its strongholds would have been in the hands of the Plunkets)



Sumner

Who shall take the place of Rantoul and (now) of Fowler—who was a brave good man—? It seems to me there was never so much to be done as now.

There is one thing that I think may be brought about. I think we may elect

Munn for Governor and such a governor no State ever had. I want to talk with you about that, and many other things.

While I thank you so heartily for all that you have done—I hope you will remember that you have enlisted for the whole war, and fight new Battles and gain new triumphs to your self, and your cause. I had not seen a copy of your Speech in full—till to-day, and did not know when you will be any where, or I should have written you before.

Thanks for the Documents. I hope to get the President's Message and the Report on Utah by and by. I shall come to see you soon as you are in town.

Good Bye,

Theo. Parker.

Sumner

To the same

West Newton 20<sup>th</sup> Sept 1852

My dear Sumner

I have sought to see you Sunday times since your return; but always in vain. It seems to be written on the iron leaf that I shall not find you, so I submit and contend no more. <sup>ἀντιπαρταίωμι</sup>  
 ὅλητον γὰρ μοῖραν δοκον δέξαι ἀντιπαρταίωμι  
 I will not contend with the μοῖρα but turn my back in another direction.

Some day or another I shall publish - if I live and nothing hinders - a Book on the progressive Development of Religion in the leading (European) Races of Mankind. Amongst other topics treated in one of the later volumes will be the development of Religion in its politico-ethical form, that is the form of Law. Now I can ascertain the points I need - on the Historical Development of Law - among the classic nations, Greeks and Romans - with their descendants - Italians, French, Spanish &c. The Slavic nations, and most of the Germanic viz. in all the semibarbarous tribes of that family, and of most of them in their present condition. I am in the way of ascertaining all I wish of the Scandinavians but I lack the requisite information on the Development



Sumner

of Law in England. I make it out very well up to the time of the Conqueror - After that I want a little help from you. I wish to understand the complete history of the whole matter. So I beg you to give me a list of Authors to be studied. You may go on the supposition that I know nothing of the matter - as the Professor use to do with Mr. Jourdain - and if <sup>you</sup> set down some books that I know well twenty years ago no matter. "Surplusage does not vitiate" in the matter of counsel. If you will do this I shall be much obliged to you. I am in no haste - and probably shall not break ground in this quarter again for some year or two - so consult your leisure and inclination.

The sources of Ancient Law - B. C. I know somewhat, then of Roman, Byzantine, Barbarian Celtic, and Mahomedan. I have &c. &c. but want a wise guidance through the Labyrinth of English Law.

Well you are making as you should. plentiful harvest for plentiful seed. How readily the people confess to honest effort for a great moral Idea! -

Will the Coalition be with the Whigs or Democrats this year. It is about time for the Whigs to return from their folly; but I fear the rank and file of the Whig Party is more

Sumner

corrupt than that of the Democrats — the Leaders I take it of the two are equally sold to the Devil.

I am a little fearful that Seward's visit to England will not help the moral renown of poor Kossuth. I hope he does not take \$10,000 along with him to tempt Kossuth with.

"Him only Fortune leads and Fate befriends,  
Him only him the shield of God defends  
Whose means are pure and honest as his ends,"  
I hope Kossuth will not in his extremity sell his advice

Truly yours  
Theo. Parker

To the same

Boston 20<sup>th</sup> Dec. 1852

Dear Sumner

I was so much grieved by the remarks of Mr Seward on Webster that I cannot bear to speak of them. Some persons asked me what I thought of them and I told them I should rather not say what I thought. But I have seen so much of men, and so often disappointed my self (morally as well as intellectually) that I never give a man up for one or two slips. Mr Sew



Sumner

and has so much good in him, that I shall not say much about this defection of his only, remember it, hoping that he will ere long make amends. But I was grieved to see that he did not vote on the committee matter. Did he and Mr Davis dodge? At this distance it is not easy for us to see the reasons of men's conduct, and I am afraid of judging men harshly - but I confess that also looks bad.

I am not at all sorry that Hale and the rest of you are left off from the committees. I am glad of it. It is one of the most foolish measures they could adopt. It is proclaiming this fact to the world: - In the Senate of the United States, there is but one party, that is the Party of Slavery; it has two divisions - the Cote' droit and the Cote' gauche the Democrat and the Whig. If a man is hostile to Slavery, seeks to hinder it from becoming federal and national and universal - he is not fit to serve on a committee of the Senate of the "first and most enlightened nation of the world".

he is to be cut off as an "unhealthy member"!

It is always a good <sup>thing</sup> to drive a man to a declaration of his principles and to an exposition of them in act. I love to see a private gibbet himself at his own cost. What Lord Carlisle says of you, on the one side, and what

the United State Senate does with you on the other will look nicely side by side on the pages of some future Bancroft or Hallam.

The Devil is said to be very old, but he must have been a sad child to have got no wiser after such experience. He is still an Ass. Justice is the Ass Bridge whereat the poor Devil hurls and cannot budge an inch to get over.

I am at work on my Webster Sermon, but am ill so much of the time of late that I make slow progress, one good week now will do the business. You shall have the first copy. I thank you heartily for the welcome documents already sent.

But I want the Cuban Correspondence, and the San Domingo Correspondence. How can I get at a copy of the Code of Cuba? - I mean the Laws, &c for the Government of the Island. I want to compare their servile Institutions with ours.

I know what Comte refers to in his capital work Essai sur la Legislation &c, &c, but that is about all.

Would ask Mr Calderon what means there are of procuring Books from Mexico. Some have been published there which I have never been able to procure, tho I have long sought for them.

Sahagun's works e.g.

Yours ever faithfully,

Theo. Parker.



Sumner

and has so much good in him, that I shall not say much about this defection of his only, remember it, hoping that he will ere long make amends. But I was grieved to see that he did not vote on the committee matter. Did he and Mr Davis dodge? At this distance it is not easy for us to see the reasons of men's conduct, and I am afraid of judging men harshly—but I confess that also looks bad.

I am not at all sorry that Glale and the rest of you are left off from the committee. I am glad of it. It is one of the most foolish measures they could adopt. It is proclaiming this fact to the world:—In the Senate of the United States, there is but one party, that is the Party of Slavery; it has two divisions—the Cote' droit and the Cote' gauche the Democrat and the Whig. If a man is hostile to Slavery, seeks to hinder it from becoming federal and national and universal—he is not fit to serve on a committee of the Senate of the "first and most enlightened nation of the world." he is to be cut off as an "unhealthy member"!

It is always a good <sup>thing</sup> to drive a man to a declaration of his principles and to an exposition of them in act. I love to see a pirate gibbet himself at his own cost. What Lord Curliole says of you, on the one side, and what

the United State senate does with you on the other will look nicely side by side on the pages of some future Bancroft or Hallam.

The Devil is said to be very old, but he must have been a sad child to have got no wiser after such experience. He is still an Ass. Justice is the Ass' Bridge whereat the poor Devil hurls and cannot budge an inch to get over.

I am at work on my Webster sermon, but am ill so much of the time of late that I make slow progress, one good week now will do the business. You shall have the first copy. I thank you heartily for the welcome documents already sent.

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Sahagun's works e.g.

Yours ever faithfully,

Theo. Parker.



Sumner

E. P. Whipple overheard a pair of State Street Hunkers thus talking to one another, a day or two before the death of D. Webster. They were on the steps of one of the Banks. Hunker No 1. Says to Hunker No 2 "Don't you think that Daniel Webster was the greatest man that ever was after Jesus Christ, I wish you would say, Yes or No!" 2<sup>d</sup> Hunker, "No, I don't!" 1<sup>st</sup> "Then you are a dead Freesoiler!"

So you see the test-question. Hunker -ism is getting its symbolical Bulls.

To the same

[Feb 1853]

Dear Sumner.

I am always pestering you, but must try again. I want to ascertain the exact words of Mr Webster in the Senate of the United States in the Evening Session of the Senate Feb 27. 1839 when he recommended the Government to tell England that unless she gave us the line of '83, before the 4<sup>th</sup> of July 1849 we should take possession &c. I do not find it at all in the Intelligencer, and have depended on the letter-writers &c. But the exact words must be in the

Sumner

Globe I suppose, and if you will furnish me with the issim verba I shall be much obliged to you.

Did he say he would shoulder his musket &c?

Benton says so in his Speech Aug 18<sup>th</sup> 1842 (Cong. Globe XII. Appendix).

I find a Document on the Dead Sea No-34 of the last session I think. It contains the topographical, geological &c, surveys (a small 4<sup>th</sup> volume) I want it hugely 2 copies if I can get them.

Yours always  
J. P.

To the same

Boston. 3<sup>rd</sup> June 1853.

Dear Sumner

A happy new year to you!—

I send you a copy of my new vol of Simons—there are only Ten of them, which I beg you to accept with my best regards. I have been too ill to work much for the past ten days but feel that I have got round the corner now!

Thanks for the numerous valuable Documents and the leaf from Story. I will return it carefully soon as I have done with it. I want much



Sumner

the official publication of the Cuban Correspondence,  
and also the Correspondence relative to San Domingo.

I see Government proposes to publish the  
geology of Minnesota and Iowa, also Maury's Book  
on Navigation. I should be very glad of them.

What valuable papers there are in the National  
Intelligencer on South America, the "Daily"  
copies them,

Ever yours

Theo. Parker.

To the same

Newton Corner 4 August 1853

Dear Sumner

I want to know something more  
definitely about the real merit of Judges Parsons and  
Shaw. Unless Mann is much mistaken Shaw  
is a much greater man than I ever thought him.

Will you be good enough at your leisure to refer  
me to the productions of Judge Parsons and of Judge  
Shaw — legal arguments made while of the Bar,  
and judicial opinions delivered while on the Bench —  
which are thought their best productions? You  
will much oblige me if you will do this — at your leisure  
for I am in no haste at all.

Yours faithfully,  
Theo. Parker.

Sumner

P.S. I am glad you are through the labors of the convention

To the same

Dear Sumner

I hope you got my little Book—  
Sermons of Theism &c. which I sent you through  
the P.O. a good while ago. Now I send a "Friendly  
Letter to the Ministers &c."

When you send me the Coast Survey  
which I saw in your Office—just send me two  
copies—one for a friend in Switzerland a man of  
science once engaged in that survey. I shall send  
to him before long.

Ever yours,  
Theo. Parker.

To the same

Oct 24

[1853]

Dear Sumner

I have not a copy of the Globe—  
but want one much. How can a body get a copy  
of the Report of the doings of the Convention to revise  
the constitution? Who are entitled thereto? the "Rev  
Clergy" or where can the things be bought?



Sumner

Why don't the Commonwealth answer the  
Papers in the Daily against the new Constitution

I am rejoiced that you are to stump the  
State. It will do you good as well as the voters.

When you get through I want to have you and  
Banks and Wilson come and dine with me  
and talk over matters - after the Election

Good bye

Yours

Theo. Parker

To the Same

Boston 21. Nov 1853

Dear Sumner

I have been seeking you this  
long time but have only found you in Fan  
Hall, and could only speak to you in a Hurrah.

I want you and Wilson and Banks to dine  
with me before you go to Washington and will  
see you about it. Can you send me the

Globe for 1853. You know what I want. How  
can I buy a copy of the Proceedings of the Convention  
- which has now dragged the Free Soilers down to  
ruin(?)

Good Bye

Theo. Parker

Sumner

P.S. I have never received the "Official Report" — on the Jordan cc. I want a copy for Desor, and one for self.

To the Same

Boston 23<sup>rd</sup> June 1854

Dear Sumner

I have not had time before to write you a note for this long time. Here is a V. for the Daily Newspaper. It has Webster's Head on it, "Kismet is never a sleep"; it is a good thing to shoot one of the Enemy's poison arrows at the Fox, — I take it you will fight in this Nebraska Business. I should like to unlimber my little guns in your position, clap them in Battery and let fly.

I see notices of the Census Documents one vol 4<sup>th</sup> 1142 p.p. cc, cc; printing cc, cc, cc, cc. Pray send it soon as you can — It is full of ammunition for my antislavery guns.

Hastily yours,  
Geo. Parker.



Sumner

To the same

Boston 5<sup>th</sup> March 1854

Dear Sumner

It is Sunday afternoon - yes evening. I am writing for a company of Philanthropists to come and devise means to help the poor girls in the Streets of Boston - who are on the way to the Brothel. I am sick too - and have been tormented with Rheumatism - on my Sofa all the week - But I can't wait longer before thanking you for your brave and noble Speech.

It was Sumner all over - God bless you - I hope you will always keep the Integrity of your own Conscience - We shall be beaten - beaten beaten - I take it. But must fight still. - - - I will send you a Sermon of mine in a day or two -

If the Nebraska Bill passes I have a scheme on foot which I will tell you in time.

Good Bye,

Theo Parker.

Do you know how mean the meeting was at Y. H. think of Willards Speech! and Blagden.

Sumner

To the same

Boston March 19. 1854

Dear Sumner

I mailed for you yesterday two Books on the Negro Character &c. They are the best things I know— On the other side, I have that nasty Book called Negro Mania &c. by John Campbell, Philadelphia 1851. 1. vol 8<sup>vo</sup> p.p. 544(!) and Fletcher's Studies on Slavery. If you want more let me know—

Poor Everett— he has buried himself just hope of resurrection. I wish it had been you and not Hunter who defended the Ministers— for your sake, and the sake of Massachusetts—

I will send you a little Sermon "Of Old Age" tomorrow.

Good Bye.

Yours,

Theo. Parker.

Monday.— I see in the Advertiser of this morning a Report of Everett's Speech on the "Voluminous" Memorial from the Globe. Did Everett make that Speech as reported?



Sumner

To the same

Boston 20<sup>th</sup> March 1854

Dear Sumner

I know little of the Editor of the Era, except from its columns. But in last Friday's issue he quotes a passage from the Richmond Whig and then says— "This is a tolerably fair hit." If Mr Parker's representations be true it speaks poorly for the working of free institutions. If there be more cupidity, treachery, timidity, and hypocrisy among Northern people than Southern it is high time &c. &c." Now if Mr Editor will show when I ever said that there is "more cupidity" &c. &c. among Northern people than among Southern," then he may declare it is a "fair hit," but until he does that I leave it to you to judge how fair the Editor of the Era is. I am too much accustomed to misrepresentation to care much for it; but I subscribe to the Era, not because I wanted it, or expected to find much in it— but to help the cause along.

And notwithstanding what my Antislavery Friends had told me before: I thought it would be fair and honest. Even now I am willing to believe the Editor meant to be fair. But if he wished to be— he had

Sumner

the means in his hands for I sent him the Discourse on the Nebraska Matter, What the Richmond Whig copied from, or had before him I know not - I don't want anything said from me in the Era. He may misrepresent me till doom's day if he likes - But I wish you to know that tho' I often wink I am not blind but sincerely and

most truly yours,

J. Theo. Parker,

To the same

Newton corner 18. Aug.

Dear Sumner

I went one day to advise Mr Loring to send the Paper you enclosed to me to Mrs Stowe that she might communicate it to some British authority. But, Loring was not at home, so I went again, some weeks later, and he had just handed it to you. I suppose you know who the proper authorities are of whom you can ask the information, and how they are to be approached.

I once thought of Lord Brougham. But perhaps the Earl of Carlisle is the better person. You know all that, we want the information soon



Sumner

and we want it very much. I wish you, (or I) could go to Jamaica & see with our mortal bodily eyes the facts, and gather the statistical and other information on the spot from the proper authorities. But I can't go at all, nor you I suppose at present. — — Thank you for the Documents; they are of great value (some of them) to me. I see there is to be another volume of Archives. Is there any way to get that? I want a copy of the census of 1840, as well as 1850 when it appears. for I wish to write a Book showing the Effect of Slavery on the Population, Production, Industry &c. &c. of America from 1840 to 1850. I have been chewing the matter over this long time.

Yours truly

Theo. Parker.

P.S. I have just returned from a foot journey on the White Mountains.

To the same

Feb 2. 1853

Dear Sumner

I want to ask another favor of you — this namely; — that you shall ask Mr Corwin if Webster did (or did not) promise to back up his (Mr Corwin's) speech on the Slavery

Sumner

Question, some years ago, I hear it said, <sup>that</sup> it was so but have no accurate information.

Can you ascertain what was the condition of the State Department when Mr Webster left it in July:— And can it be said that he administered the affairs of that department well— while in the Fillmore Cabinet? Did letters accumulate unanswered there as it is alleged?

Hastily yours

Wm Parker

Sermon on Mr Webster almost done

To the same

Dear Sumner

See the justice of your friend Dr Bailey— notice the Review of Dr Powers new Book on Evidences of Christianity &c. in the Weekly Era, of Dec 14.<sup>th</sup> See what he says of me.

This is the passage in my Discourse of matters pertaining to Religion, (Boston 1842.) "He that worships truly, by whatever form, worships the Only God. He hears the prayer called Brakma, Jehovah, Pan, or Lord; or called by no name at all. Each people has its Prophets and its Saints; and many a swarthy Indian, who bowed down to wood and stone; many a grim-faced calmuch, who worshipped the



Sumner

great God of storms; many a Grecian Peasant, who did homage to Phoebus-Apollo when the Sun rose or went down; yes, many a Savage, his hands smeared all over with human sacrifice, shall come from the East and the West, and sit down in the Kingdom of God, with Moses and Zoroaster, with Socrates and Jesus,— while men, who called daily on the living God, who paid their tribute and bowed at the name of Christ, shall be cast out because they did no more. Men are to be judged by what is given, not what is withheld"

Book I Ch V, at end. p. 110-111

I send you the passage from the Era. Now I care nothing for such things— they are too common but when they come from an Editor engaged in so good a cause as Dr Bailey it leads to painful thoughts. I do not wish you to mention the matter to him, a year more of acquaintance with him through his journal has not altered my opinion of the man. He has many good qualities which I love to praise.

By the way C. P. Curtis, is a very kind man in this family— attentive to the wants of his servants, &c, generous to the poor and in general open-handed.

Phillips was arrested today, and gave bail with six securities. John Hancock was also once arrested by the British Authorities.

Summer

in October 1768. Great attempts were made to indict Sam Adams, and Edes and Gill, putriotic printers, but no grand jury then would find a Bill.

Greenough, Brother in Law of Ben Curtis, is one of the Grand jury!

Good Bye  
Y.P.

Hale gave an admirable lecture on the Trials by jury last Thursday. It was a happy hit and every word told on his vast and most responsive audience. It came at the right time.

Thank you for your note which came yesterday. I will work on that hint and make a sermon which will keep the new "Deacons" awake.

In 1845 my friends passed a Resolution "that Theodore Parker should have a chance to be heard in Boston" the two Brothers in Law Ben C. and Ben H. now second the Resolution, "a chance to be heard".



Sumner

To the same

Boston 8<sup>th</sup> Dec. 1854.

Dear Sumner

I wrote a paper on the Mormons in the Westminster Review for Jan'y 1853, New Series No V, Art. VII. I refer to ten works. I have them all except No 2, which you will find at Washington I think.

W. J. A. Bradford of Essex Mass. wrote an article in Christian Examiner in 1852. on the Mormons, — he lived in their neighborhood.

See the "Seer" the Mormon Periodical published at Washington D.C.

Accounts of their Polygamy you find in the newspapers since 52, It is defended in the Seer — (papist) — Garrison, and Stanbury.

Here is a cutting semiweekly Tribune of Tuesday last, to the point.

What I refer to is ample material for your purpose. This is the History of Polygamy with them.

1. It was a matter of private lust with Joe Smith, a coarse, brutal, drunken and lecherous man. It was an exceptional measure of Joe's.

2. It was a private privilege of some of the leading men. Then it was cloaked with various forms of denial — the sub-introducta (Femina)

Summer

was a "Spiritual Wife"— for the good of the Mormon's Soul not for the comfort of his body. Many of the Mormons abroad were ignorant of the thing.

3 It was avowed as a fact and defended.

The Defence has two arguments, (1) Historical, the Patriarchs of the Old Testament, were Polygamists; inspired by God &c. Polygamy was therefore a divine institution, miraculously established. It has never been repealed, not a word in the N. Y. forbids it.

(2) Theological. Marriage is necessary to Salvation.

("Neither is the man or" 1. Paul to Corinth XI, II.) No woman can enter the Kingdom of Heaven without a husband, all must have the "Means of Grace" offered to them; every woman has an unalienable right to a husband, so may demand one of the community. You see the communistic element—the Progress of guaranteeing. The Theological Principle was got up as a support for the private lust of the Prophets.

A woman from California was at our house a few days unusually intelligent who says that the Great Squatter Sovereign Brigham Young had fifty children born in a year!

That is doubtless a mistake. But he partakes largely of "the Blessings of Jacob"—it is quite plain.

But what is Mormonism to Harvey?

Look at the Richmond Examiner for last Friday.

Yours ever,

Y. P.



Sumner

I.G. I never received the II and III volumes of  
President's Messages &c. 1853-4. Please return  
the slip of Tribune.

To the Same

Sunday night June 1855

Dear Sumner

I have seen only the briefest  
report of your sayings in Senate, but must needs  
thank you for it before I go to bed. Every session  
raises you higher and higher — not that you  
display more mind than men looked for, but  
because you stand up in Congress as the man  
with a conscience which reflects the Natural  
Law of God written in the Human Heart — Here  
you and Chase stand side by side — I hope  
the Telegraph does not report Wilson fairly.

But can it be that the mantle of Everett has  
fallen on him and Wilson dodged! I shan't  
believe it. Send me the Bill which  
passed. I want it "summarily"

Yours Y.P.

Sumner

To the Same

[Feb 1855] c

Dear Sumner

Here is one more Book on the Mor-  
mons - Ferris Utah and the Mormons - N. Y. 1854. I have  
read it, and made an index of the most note worthy  
things it contains. If you want it I will send  
it by mail.

What a noble man Chase is! - He did  
me good only to look in his face. I could not hear  
him - but he called to see me yesterday - Every  
body praises his Lecture. His face is a benediction  
to any audience; What a fine Eye, he has. How  
does N. H. produce such heads? - You see Ben  
Curtis and Ben Hallett - the "two terrible Brothers in  
Law" - have got me into their Court. The Defence  
brings up the whole of the F. L. Bill, and its constitu-  
tionality. We will fight them inch by inch. Judge  
Ben doubtless has an eye on the Chief-justice ship,  
and so must please the Masters of the North. So I  
expect no fairness.

Tell me of any example of bad  
judges, of tyrannous Courts &c. of perversions of Law  
to some Power - Scroggs and Jefferys, Empson  
and Dudley and some others of that stamp I  
know well. - By the way could you get Jewett



Sumner

to reprint Campbell's Life of Scroggs and of Jeffery  
It would be a tract for the times!

If you hear any thing about the indictment of the  
Boston men - the Motives or the Method - pray  
let me hear of it.

Ben Winslow after my arrest told  
Ben Curtis, he would never meet him again in  
society, or at a class meeting until he repented  
of his abominable wickedness.

I hope you saw Ticknor's notice of  
George F. Curtis' History of the Formation of the  
Court. in the Daily. It was most characteristic.

G. F. C. dedicates the Book to G. F. and  
speaks of ties which are a source of Pleasure  
to him - I suppose the two sit and turn up  
their noses at each other mutually. I hope  
Congress orders a copy for each member.

I see Boston has been paid for  
kidnapping Mr Burns \$14,169.  $\frac{78}{100}$ . More than  
\$13,000 of it for the citizen soldiers! What an  
honor! - to Boston, to the soldiers! Did Congress  
authorize the Payment?

Yours

G. F.

I am reading up on the federal Institutions &c. &c.  
of the West - having long meditated it. Tell  
me of Books

Sumner

To the same

Boston Feb 2<sup>nd</sup>

[1855] c

Dear Sumner

I send you a copy of the Daily with its Article in Reply to one in the Tribune of Jan'y 5, on Phillips and Parker. I hope you saw that article if not I will send it. Do you know who wrote it? — The Daily's is by George Ticknor.

C. P. Curtis and (your Brother Commissioner) Hon George J. Curtis. — I am glad you are to speak at the end of the Anti-Slavery Course. Hope you will bring in your Bill for repeal of F. S. Bill soon: let Wilson make his entrance on that. Time is short; if the Anti Slavery Senators deny the constitutionality of F. S. B. in able speeches, and show that the Constitution itself is not so pro-slavery as the administration has always made it; it will fix all the cases now pending before the United States Courts. Jurors will look up if Senators speak out.

God bless you,  
G. J. C.



Sumner

To the same

April 1855

Dear Sumner

Tell me of some cases of juries finding verdicts against the ruling of the Court, themselves judging of the Law the Facts, and the application of the Law to the Facts. I want American cases.— Where is Helder's case (Philadelphia 184?) That New Jersey case where a man shot the seducer of his wife.— and was acquitted, though in clear defiance of the Court and the Law?

Yours

Y. P.

To the same

Boston 24<sup>th</sup> April. 1855

Dear Sumner

Tell me the names of some judges of England whom it is safe to praise. Of course Sir Mathew Hale—though Campbell snubs him a little. Then Somers.— Spite of his naughtiness with women.— and Camden with many faults

Sumner

must be highly commended. So must Mansfield though I dislike much in him. Do you think Cooper worth much? Does anyone stand above Caskine?

Where is there a History of the Star Chamber &c, or, of the High Commission &c? Where shall I find a good chapter on Constructive Crime.

Yours ever,  
Y. P.

To the same

Boston 4 Jan'y 1855

Dear Sumner

I want to know how far and how long a Grand juror is bound by his oath to keep secret what transpires in the Grand-jury room?

1. Must he, after the indicted persons have been arrested, keep secret the name of such as voted for the indictment?

2. Must he keep secret the conduct of the attorney who prosecuted the matter?

3. Or the conduct of other members of the Grand jury, and what motives they appealed to in order to procure a Bill?

4. May he tell who was with the Grand jury on their examination of witnesses or their deliberations



Summer

5. If some of the Grand Jurors had taken pains to be placed thereon, and then pains to procure an indictment - may one disclose that fact?

You see the importance of this matter not only for the present, but for the future. I wish you would shew this to Messrs Chase and Seward (if you think best) and get their judgment and then write it to me. I want it not for a merely personal affair. But the Rights of America are as much concerned in the matter as mine. Let me know soon as you can.

Do you think Ellis is adequate counsel for the coming occasion - or would you let him prepare the case, and then have J. P. Hale for the Junior Counsel, and make myself the close? Ellis & Loring and Sewall think I had better have Hale and leave it all to him - saying nothing myself. But I will speak, the question is as to having Hale instead of Ellis in the opening defence. We must attend to the packing of the jury which the court will attempt, and Hale is strong on such matters.

I know not what charge judge Ben will give.

Yours ever,

Theo. Parker.

I don't want to make a public use of the Reply, only to show it to persons concerned.

Sumner

To the same

Boston 31. Oct [1855]

Dear Sumner

That is no doubt a follower of the Apostles who seeks the lours and fishes of the Chaplaincy! What a pity there is not a Chaplaincy in the Navy or the Lakes for him!

I fear H. B. Stanton did not absorb all the peculiar blood of the family. I never heard of him before. But it is a pretty document for me to file away among the papers which are memoires pour Cervin as characteristic of the ecclesiastical men of the XIX Century.

How they treated Butman at Worcester. It should have been a different man - Strike the root top not the branches. Butman is but a limb of Judge Ben. ll.

Yours

Y.P.

To the same

18. Dec. [1855]

Dear Sumner

I like the English motto best



Dec. 17 [1855]

Sumner

Latin is for scholars and Gen Jackson - English for the People to whom your books are addressed and who love you

All goes on admirably - the Devil could not do better to ruin his cause. Even "your own special correspondent" of the Daily complained of the Committee. And said "Mr Sumner has written more Law than Mr Pugh has ever read"

Get Pugh is on the Judiciary Committee and Sumner off. It is a premeditated insult to Map! Think of that in the Daily!

God bless you  
Y. P.

I will see Seward to-morrow.

To the same

Boston 14 Jan'y 1856

My dear Sumner

Many thanks for your two last letters and the various documents.

If you could let me have a copy of the 2 Quartos for Deser I would send it soon. - It is a highly valuable Book admirably printed.

I am glad you found Curtis is in so good humor; he has a large quantity of a

Sumner

low kind of conscientiousness, which bears the same relation to Morality that church-going and Litany repeating bears to Religion. And as he goes to Federal Church of the Hungers and after him repeats "Have mercy on us, miserable Offenders" and calls it "Christianity" so he abstains from voting — now he is judge — and thinks thereby to be fair and just.

But the man has no more moral Intuitions than an Ox. In place of Conscience he has Attorney-Logic, Powers of Deduction. I think him an exceedingly dangerous man to be on the Bench of the Supreme Court. If I were the People of the U. States I would reconstruct the judicial Districts and his should be limited to Nix's Mate in Boston Harbor, or to the 13<sup>th</sup> Ward of Boston. "Foenus habet in cornu, tu Romane curato"

"He will look after the Impeachments — I think we had better limit our efforts to Kane at first — but yet I would have the Petition so general as to cover any case of attack upon the Rights of man. We will have one in motion at the Anti Slavery Convention in Boston, week after next. Some are already in Progress (Wendell says) in the country.

You see what is done against the Personal Liberty Law in the Gen. Court. — If there is any danger we will have a Remonstrance and

Wendell and various others (P.P. amongst them) will appear before the Committee. I fear nothing. For just



Sumner

now there is some indignation against the President  
Messey, and much against the Border Ruffians,  
and I think Mess. will not take her tail between  
her legs at the command of the Pavement of  
Hunkers. But even if this should be done - and

the Law repealed it will do no ultimate harm,  
for it will only have the effect of an ambuscado,  
and will bring the enemy into a tight place. But  
I go for victory in every skirmish. — I hope

you will not be diverted from your course  
by any thing which the Hunkers say (or do)  
against the Liberty Law. (Don't call it Bill —  
leave that term for the fugitive Slave Bill).

Now is the time for you to strike a great  
blow. The North is ready - and if you are at  
all let it be on the side of going to fast and  
too far, not the other. It will turn out to your  
own advantage - as well as the success of the  
Right. For

1. The North feels insulted and outraged,  
though not yet brought into peril - I wish she  
did feel that as I feel it; - and will heartily  
respond to a trumpet-note from a man who  
loves Liberty. She is tired of the Gony which  
the Whigs and others have been beating as a  
call to dinner so long.

2. Gardner is after your place. He has set  
one eye on the Presidency - or Vice Presidency

Sumner

at least - the other on the Senatorship. His chances are not contemptible - especially if all the know-nothing lodges continue in full blast as now. If there is only a Quantitative difference between him and you I fear the result. If there be a Qualitative difference, as between Light and Darkness and there really is that unlikeness in your aims and schemes, then I think Gardner goes into private life, and you continue to serve the cause of justice in the Senate of United States. The more decided your course is against Slavery and the further you depart from the ~~Wh~~Whiskers, the more secure is your position - So it seems to me.

I take this ground in my lectures and talks. 1. Each State must practically interpret the Constitution for itself in making its own laws.

2. The Rendition clause must be interpreted to include only such as justly owe service or labor i.e. owe it on contract for a good and sufficient consideration, and accordingly Slaves do not come under that clause at all, for no man can justly owe slave service &c.

3. Each free State must make a law declaring all persons who enter their borders free and punish with imprisonment in States Prison not less than 5, nor more than 10 years all who attempt to curtail them. must forbid all dealing in men on our



Sumner

soil, all engagement in the American Slave Trade.  
 4. The Constitution guarantees to each State, a "Republican Form of Government", this clause puts Slavery in the Southern States as completely in the Power of Congress as it puts Papism Czarism, Hereditary Nobility, or Hereditary Monarchy. If South Carolina were to establish a government exactly like that of Rome, to-day, Congress would be bound to interfere and establish a Republican Form of Government. Slavery is as much Anti-Republican as Papism. Therefore &c.

That is part of my card.

Now a word about the Speakership --

The open war between Slavery and Freedom is begun in two places.

1. In Congress, (1) In the Senate the Slave Power has taken the Committees -- and fortified itself in that Sebastapol of Despotism, (2) in the House the fight goes on -- the Slave Power aiming to carry the Committees as in the Senate already.

Here we must fight to the bitter end.

2. In Kansas --, there the war is not by ballots but bullets. Just now the Border Ruffians are driven back. It is only for a moment. They will return. But it is sad to think that the only actual victory over slavery attained in our time has been with Sharps Rifles. My dear Sumner, that looks ominous of the means by which

Sumner

we are to resist our enemy. Thank God I can buy a sword without selling my shirt.

Now I should as soon think of letting the Border Ruffians into Kansas with their Slaves, to organize the Slave Power in that territory, and take possession of the new soil, as I should of letting the Central Ruffians into the Speakership, with their ideas of despotism, to organize the Slave Power in the Committee of that Body. I would not yield if I sat till the 4<sup>th</sup> of March 1857 in permanent Session.

I take it Kansas cannot this Session come in as a free State. It might pass the House not the Senate, or if that not the Cabinet. So it goes over to the next administration. If that is a Pro Slavery see what follows— all the Power of the new Cabinet will be directed to put Slavery into Kansas; and it may be successful— unless the thermometer stays at 17 below 0 a good while. If Slavery goes to Kansas it goes to all the territories— and then see what a fix we are in!

Now it seems to me possible with the greatest skill and adroitness to carry the Presidency for the North. For there will be (1) Conscience Whigs (2) revolting democrats (3) Northern know nothings (4) Republicans (5) the old Anti Slavery Organization, — Liberty Party men, Garrisonians &c. — all these will want a man who favors the Right. On the other side will be (1) the Straight Whigs — (2) the Democrats



Sumner

(I mean the Satanic Democracy). They will want a strong slavery man of any stripe.

Can't we find a man thoroughly faithful to Humanity, of large Powers, who can be elected?

Every thing seems to favor us - there is a practical Question in Kansas and the territories, the South is arrogant, and the North inclined to be mad

God bless you

Theodore Parker

To the same

St Albans-Vt. Feb 16. 1856

Dear Sumner,

The Petitions are all going very well. Tell me anything else to do. I wrote to Lansing, Milwaukee, Madison, Syracuse, and divers other places and got the thing started.

Who is to be nominated for President? - by the Democrats, the Republicans?

Don't forget to introduce a Bill providing Books in all Military Posts of the United States

Yours truly

Banks election is the first victory of the Northern Idea since 1787.

Sumner

To the same

Washington<sup>c</sup>

Burlington Vt 21. May. 1856

My dear Sumner.

God bless you for the brave words you spoke the other day—and have always spoken—of which I hear report in the Papers. Send it to me in full soon as you can.

I have been ill (in head) and scarce able to do anything for a month else I should have written you before now. I am a little better just now, but still my head feels like an apple which has been frozen all winter and is now thawed out. I am in Vt. lecturing on the condition of the country. Pierce is in open Rebellion against the People; he has committed the Highest Treason against the People, the worst form of lese-majesté.

I have long wanted to thank you for your services in that matter of the Danish Sound affair. It is quite clear that you are right, that the twofold Executive—Presidential and Senatorial—has no more right to annul a treaty than to annul the tariff Law, the Law against Piracy or any other Statute. Why did nobody ever think of this before?

There are three wicked things now going on in United States.



Sumner

1. Exterminating the Indians in Oregon &c.
2. "Gillibustering" against Central America  
"and the rest of Mankind."
3. Extending Slavery into Kansas and every  
where else. — Then I take it, the Free State  
men will be immediately put down unless  
Congress comes to their aid. What can  
they do — a handful of them, without arms,  
no officers — against the Border Ruffians, 8000,  
or 10,000 strong armed by the United States  
and officered by the Soldiers of our wicked  
army? Can nothing be done at Washington?  
Will nothing arouse the People at the North?  
Tell me what you think of the candidates for  
Republican nomination? Here is my list  
of preferences — if I could make the President.

1. Seward.

2. Chase.

3. Hale.

But I take it none of these could  
be elected in the present state of affairs — If  
we come to actual war — Seward would be  
chosen I think; — but not now in the present  
state of things.

So tell me how far is Fremont reliable?

God bless you — ever yours.

Theo. Parker.

I shall send you a speech before long.

Hale

To Hon John P. Hale Washington

Boston 23 May 1856

My dear Mr Hale,

Do write and tell me how Sumner is getting on. How much is the noble fellow wounded?

Give him my most sympathizing regards and love. I wish I could have taken the blows on my head, and not he, at least half of them. Will the Senate do nothing about it? Think of the Scoundrel

Brooks let off on bail of \$500! I shall go to the State House as soon as the House meets to see if I can stir up that Body to any action in the matter.

Yours truly and heartily,

Theo. Parker.



Sumner

To Hon Charles Sumner

Boston June 17<sup>th</sup> 1856

My dear Sumner

I have not worried you with letters of late, nor shall not now - But here is a sermon which will tell its own story. Two speeches follow soon with another.

"God-bless you" from

Yours faithfully

Wm L. G. Parker

I made a speech an hour long about you at the Anti Slavery Convention which W. L. G. ungraciously leaves out

To the same

Boston

4 Nov

Dear Sumner

It is a day quite as critical as the 4<sup>th</sup> of July 76. but I want to see you. Yet, I think it better to stay away. Tell me when I can see you and do you no harm. Before you return I want you to dine with me and meet Howe Garrison, Phillips and Francis Jackson. Tell me

Sumner

when you shall feel like it. — Here is a note from  
Hannah Stevenson.

God bless you,  
Theo. Parker.

To the same

R.R. Cars, Conn River, Feb 27, 1857

✓ My dear Sumner

God be thanked you are in your  
place once more. There has not been an Anti-Slavery  
Speech made in the Congress — unless by Fiddings —  
since you were carried out of it! not one, now that  
you bear yourself back again I hope to hear a blast  
on that old war-trumpet which shall make  
the North ring again, and the South tremble. How mean  
the Republicans look, nowadays! Think of Wilson  
wanting to have "these 'Negro discursions stop'!" What  
worse did Webster ever say in his drunkenness  
and wrath? — I wish I could inspire into you a  
little of my bodily strength just now, for a day or  
two! Now is the time for a Blow, and such a Blow!

God bless you  
Theodore Parker



Sumner

To the same

Washington

Boston 15, March 1858

My dear Sumner

Many thanks for your kind letter. It always does me good to see your hand-writing even if nothing more. I know my speech desinit in pisce, but I meant it should do so, for the caudal termination is for the slave-holder.

By that termination I meant to express my utter contempt for their threat of disunion - I should like to stand in the Senate and there reply to some of their stuff. What a noble opportunity Foster (of Conn) let slip the other day when he was catechized on the "Republican Form of Government" of Slave States. I would have given sixpence for the opportunity he had. Men say Slavery was consistent with a Republican Form of Government in Athens and Rome. No doubt of it - with the meaning of Republican at that time. So Abraham's sacrifice of Isaac was "imputed to him for Righteousness".

If Senator Mason were to try the experiment and make a burnt offering of his son do you think the Grand-jury even of District of Columbia, would so impute it to him?

We did pretty well with the Loring matter in the House. It goes to the

Sumner

Senate to-day - I mean it comes up for action to-day -

What a fix that old judge Morton is! He won't break  
with his party - and yet favors the Principle of the men  
whose Measures he votes against. He has a son looking  
for a judgeship!

It is unfortunate that the leaders  
of the Republicans in House Representatives - are Duncan  
of Haverhill, Rose of Springfield, and Charles Hale  
of Boston - old Whigs veneered with Anti Slavery  
and the veneer does not stick well.

Good Bye

Theodore Parker

To the Same

Boston 28. March 1858

My dear Sumner

The session of the General Court  
is over; it has done good and ill. But on the whole  
so far as Slavery is concerned it has left us worse than  
it found us. Banks removed Loring; he could do  
no less, he dared do no less when the alternative was  
to remove him directly, or directly refuse to do so.

There was the fixed determination of the People in  
the State, there were his own words - uttered in private  
but intended to affect and control the public

your copy Theodore Parker,



Sumner

vote. He could not avoid removing him when the question came. But look at this:—

doubtful\*

1. He tried to dodge the question by [speaking] of Loins in a general way—with all the other Probate Judges. He and his party, represented by Duncan of Warrenton, Vose of Springfield, Charles Hale &c., thought they could play that game. But (1) the Anti Slavery Convention and (2) the Democrats shewed the folly of that attempt and drew the eyes of the People upon the Governor. It was said "He and his party don't dare do it!" But finding he must do it

2. He deprived the act of all moral significance whatever by the manner he did it in. He might have removed Loins without giving any reasons—and that would have been "safe" or by giving the two which were really cogent:—(1) that Loins held an office in violation of the statute of the State—made to meet such cases; and (2) that he had done an inhuman and wicked act which outraged the sense of the People, and which went to the overthrow of all which it is the business of Legislation to uphold and support.—that he declared a man to be a piece of Property. This had been noble.

Now Banks did neither the one, nor the other. He expressly disclaims all reference to the act of Loins which had thus outraged

Sumner

aged the moral sense of the people and led to the passage of the very law which removed him, and then recommends the destruction of the act that forbids Kidnapping in Mass!

The Animus of Banks is plain enough; But depend upon it he will "take nothing by that motion," all the Funks hate him for removing Loring; they also despise him for the cowardly way in which he made the removal. Of course they see the hollowness of the act.

Bank's message is poor in substance and shabby in form. It does him no honor now and will damage him much hereafter. Nobody can foresee what the course of events will be between now and next Oct and Nov. But I think he came in with a smaller majority this last Autumn.

Of course he looks for some federal office in 1860, 64, or 68. But if the Antislavery tide is not high enough by that time to float a craft of respectable Tonnage then there is no hope for him at all, and if it be high enough then it is a great thing for a man to have his ship ballasted with Anti-Slavery acts, the flag of Liberty long flying at his mast-head.

Banks don't see this. — Does Chase? Does Seward? Why not? It takes Conscience to see the Right.

Intellect won't do it. The best ears in the world never perceive a Rainbow, nor even the Sunrise; but the Eyes of any little girl see both.  
God bless you and your eyes, Theodore Parker,



Sumner

Go the same

Boston 6 May 1858.

✓

My dear Sumner

I have not any thing special to say but as you are most of the time in my thoughts, I shall let a little note slip from under my pen.

So the administration has carried its point in House Representative. I thought it would be so—will it be as successful in Kansas? A Territory is nominally with the administration which has the power for a considerable time,—I mean in the general way—by the norm of Time, not the norm of justice! the administration controls all the offices—buys up the able men who are in the market, has lots of money in its diffusive hands, all Danaë's whom this Jupiter Nebulosus rains gold upon will bear children like their sire.

See how it is in Oregon, the Slave holder whistles and all the Territory runs at once.

But when Oregon is a State we shall see quite other things. From the Point of view of mere vulgar statecraft Seward is correct in his vote to let her in. But from the grand stand Point of Eternal Right—which is Universal Expediency for all time in all place—Wilson and Hale were right. I should have voted as they; so would you.

Summer

There are two courses for the Kansas men to pursue - or choose between

1. The pure moral course - i.e. to put their new Leavenworth constitution through by their votes, organize under it, and set up their state. If need be let them cast their bullets, and shoulder their guns - make ready and take aim; it won't be necessary to fire, they can't come in as a state this congress. But in 1858 we choose a new House Representatives. The Northern men who voted for Leecompton will go where their predecessors went after voting for Douglass's Kansas-Nebraska Bill. the new House Representatives will make better terms to the Free States than the present House offers to the Slave State. In 1859-60 the out-going, defeated, and despised administration of Buchanan won't have the power of Bribery which now enables him to buy up so many Northern men. The Senate will be glad to have Kansas in the Union - and so out of the Presidential campaign - and she will come in free and glorious
2. The pure politic way. Repudiate their own new constitution now, accept the Leecompton Constitution, with the bribe, come in at once, then repudiate Leecompton put up the Leavenworth constitution and be a free state.

The first is immensely the better way. It is honest, clear, and straightforward.



Sumner

I have not much confidence in the Northern Free State men in Kansas. Robinson is a Humbug. Pomeroy is ditto, and Jim Lane is Jim Lane, Cohway is a noble fellow about as faithful as Phillips and Garrison. But the auriferous fumes misleads the most of them. The Land Fever is more contagious than the Presidential Fever and equally fatal to the moral powers.

Banks behaves pretty well as Governor and will be of much service to us - I think.

How admirably Wilson has borne himself all winter and all the Spring.

Yours ever.

Theodore Parker.

Does Philadelphia represent the state in this election also?

To the same

Boston 10. May 1858

My dear Sumner

I don't quite get hold of what Everett has done - the Daily don't put us up on that. I only hear a rumor from the Evening Post - but see nothing.

Please tell me what are the General

Sumner

Authorities on the interpretation of legal authorities—  
Laws constitutions &c. You shall see what use I mean  
to make of the work if I succeed.— I hope you will go to  
Europe in June and stay till Dec.

Ever yours

Theodore Parker.

To the Same

Boston 16. May, 1858

My dear Sumner

I thank you for your swift answer  
to my note. Some of the things I had not seen before  
and they came also in time. I am to make a little  
bit of a speech at the Anti-Slavery meeting in Boston, and  
technically\* I wanted to see if I was \*right in interpreting the Guar-  
antee of a "Republican Form of Government" to each state,  
by the Constitution (Art IV. Sect IV) — I should like  
to talk the matter over with you before — but can't

I could not go to N.Y. The Rheumatism kept  
me at home and besides — Death in the House of one  
of my intimates forbids me to be far away.

I am glad you are better, and back again at  
Washington. I don't know where you ought to go next  
Summer. Howe can tell better than anyone this  
side of the water — for both Wisdom and affection



Sumner

unite in him.

I take it the administration will destroy the Fishing Boundary - out of spite to Map. - as a Principle I think they are right. - But they only look at it as a Measure to harm Map. - It will be a stone thrown straight up into the air - to fall on the head which threw it. I take it Britain "look nothing" as the Lawyers say by the Boston Port Bill.

Buchanan will repeal the Bounty on Fish, and refuse the Spoliation Bill, add these measures to the appointment of Loring, and perhaps he will find that petty animosity is not more profitable in a great Officer than in a little schoolmaster.

I have seen Everett's exhibit in Yeaton's cant! I should like to know what sort of a letter he wrote you. Phillips said at New York, "The ungodlyne would have killed him", and so there can be no truth in the story.

Poor Everett, he is a Rhetorician. That is all, a manufacturer of Speeches. What a miserable use he has made of what powers and opportunities,

"A fairer spirit lost not Heaven,  
----- But all was false and hollow"

Poor man, depend upon it he expects to be President in 1861. Hence istae <sup>orations</sup> orations!

Did the Curtis family ask the place for Loring?

Yours ever

Theodore Parker,

Sumner

To the same

Boston 21 May 1858

My dear Sumner

Do you go to France to-morrow! I wish I could fly to New York and bid you farewell.

Had I known in the beginning of the week that such was your plan: I should be there and take you by the hand before you go. now 'tis impossible.

If you go to Switzerland I think you may meet the Apthorps, who will be there in the summer.

There is a Miss Frances P. Cobbe an Irish Lady of great talent and nobleness of character to be in Switzerland this summer. She is a friend of mine, author of a work on the "Theory of Intuitive Morals" the ablest work ever written by any woman, the best Book on that theme in any language. If you chance where she is I hope you will make her acquaintance - She will know you, at once, I shall write her asking that she will seek you out.

I need not tell you of my wishes and my hopes for you nor how gladly I would bear a part of your burthen if it could be shared - The genial skies of Europe will drive all thoughts of Mr Everett and his wickedness out of your memory, but nothing will ever drive business out from the heart of this Rhetor. Do you know that he is



Sumner

aiming at the Presidency in 1860! Think of it!

Take care of yourself, have a good time, grow strong in the Body and may

God bless you

Theodore Parker.

To the same

Friedrichstadt Santa Cruz W. Indies  
March 11. 1859.

My dear Sumner

When I wrote you last I little thought the next letter would come from the torrid zone. But here I am fleeing off from Death who has been shooting his arrows into my side.

Here I hope to pull them out and heal the wounds.

But who knows?—Consumption is a Tiger who has eaten up my Mother one Brother, and seven Sisters—besides two nieces; that ugly Cat has now put her claws into my side, and his nose into my bosom, and threaten to eat me up also. "One chance in ten of recovery" say the four Dis-jas Jackson, Flint, Bowditch and Cabot!

But I mean to live—If I had as much instinctive love of life as Howe I should get well. I don't know whether I am better or worse since leaving home—But enough of that—I intend

Summer

to sail for Southampton May 17<sup>th</sup> and be in London the first week in June. Baring will be my Banker, if you will send them any letters of introduction to such as I should like to see and who would also like to see me, you will add a new favor to the old ones. I shall go to Holland the Rhine Countries Nürnberg Switzerland Italy and pass next winter in Egypt, thence home in June 1860. No more work till then!

Write me at St. Thomas, West Indies and tell me all about yourself. (Care of Roefed Whetmore and Co) or if there be not time to reach here, at least send one to Baring, to be kept for me. Give me hints about persons and places to visit - especially the latter. I shall not stay long in England: it costs too much money, and is no good place for one who is like to cough his lungs up. - I have not heard a word from United States since Feb 11, but fear that Congress gave Buchanan his \$30,000,000. to pick the lock which fastens Cuba from the Fillibuster and the Slave-driver. How warlike things look - between the two headed Eagle and the Gallie Cock. But I take it nothing will save Italy - it is an old Family run down with ancient debaucheries and must give way to the fresh plebian blood of the Northern nations. Nature does not restore old men, nor old nations die they must. - You don't know what a



Summer

handsome Island this is— so new is all to me  
not a plant, or tree, or weed that I ever saw growing  
before.  $82^{\circ}$  by day is the highest in the shade,  $72^{\circ}$ — the  
lowest at night, the sea at the shore is  $76^{\circ}$  while  
the air is  $79^{\circ}$ . The most delicious sensational  
life— but such lassitude comes over a Northern  
Man!— Wife and Miss Stevenson send hearty  
good wishes, God bless you,

Yours faithfully,

Theodore Parker,

To the same

Radley's Hotel. London 2 June 1859

My dear Summer,

Here we all are, if no better  
at least no worse, we arrived yesterday, at South-  
ampton from St Thomas in 15 days, a quite  
smooth passage. I suffered but little from the  
mal de mer, my wife none at all; Miss Stevenson  
considerable. Yet I lost ten pounds on the passage!

You would be astonished to see me; I have a huge  
beard, moustache and all— and grey as a moun-  
-tain Foy. I have not heard a word from Dr  
Howe since he left us 21 Feb. Nothing from you, or  
about you, since your last letter to me in January!

Summer

I wrote you from Santa Cruz. Did you ever get the letter? Write and tell me how you are, where you are and what you intend to do. I wait for Lyman who comes in the Persia leaving N. Y. May 21. I did hope to go with Desor to Stockholm, Upsala and I yet intend to visit Egypt with him next winter!

What a wicked war we have here in Europe! Causeless, purposeless, it seems. But how bloody and wicked! I hope England will keep out of it as long as she can. Shame that such a nation as France should estimate her greatness not by her power to create comfort but by her ability to destroy human life and keep back the civilization of the age. But it is a d-d nation, with its appetite for Gloire! — Write me all about yourself and tell me what interests you most, what ought I to see in London? Give me letters of introduction to some people not too loftily guided (*affinis succintos*). We shall stay here perhaps ten days — Certainly till next Thursday. But the room rocks like the ship — so good bye.

Yours ever

Theodore Parker.

My ladies send the heartiest good wishes. — I send this through the Burineys. Give me your address direct.



Sumner

To the same

Rudley's Hotel London June 7<sup>th</sup> 1854

My very dear Sumner

43  
You don't know what delight your letter which came last night gave us all. How glad we all are to learn of your improvement in health! Seward (his address is Ganton's Hotel St James Street) was here yesterday afternoon and said he heard indirectly from you every day or two, but did not speak so confidently of your health as I had hoped. To learn from your own mouth of your condition is delightful. Lyman came in the Niagara to Cowes - reaching land June 2<sup>d</sup> and London 3<sup>d</sup>, dear good soul that he is. He took command of me soon as he arrived and hoisted his broad pendant, so I sail under his orders. He says we shall all be in Paris in ten days at furthest: I think we shall leave London next Monday, we shall stay but about a week in Paris, then go to Holland perhaps, and so to Switzerland. Tell me of some decent Hotel that is central and not dear. Yours must be too costly for my taste or pocket. - Desor is now at Wiesbaden, gone there this week for the bath-cure. He asks us to pass part of the summer with him and we shall but too joyfully accept the offer.

Sumner

will talk over the Italian affairs, which must be settled sooner than I thought. But I have little hope of any good for Italy. Effete nationalities cannot be rejuvenated I think; I guess the fate of Spain and Asia-Minor is before the poor people. The Piedmontese seem the best portion of the race.

— Well it won't be long before we see you. I had a letter from Howe - his visit to the Tropics did him a deal of good. Write about the Hotel - soon as you can. Thanks for the letters of Introduction,  
Yours ever  
Y. P.

To the same

Combe-Vaslin pres Brot-Dessus Canton de  
Neuchâtel Suisse Aug 13. 1859

My dear Sumner,

I was sorry to hear the other day that you were in London, for I fear the excitement of that city in its "Season" may be too much for you, especially now when such great interests and measures (if not also Principles) are up for discussion. But I hope you know best, only pray be careful, for an ounce too much may even now break the camel's back.

My friend, Mr Sluck, wished me to ask you to give a lecture - the Opening - before the Fraternity



Sumner

it had an admirable course of Lectures last winter. But I wrote him that I should advise you to stay in Europe till Nov. and return only in season to reach Washington at the opening of the Session. I think that the wisest counsel, though it would give me great pleasure to have you, if quite able—delivers the contemplated discourse. The fraternity consists of my special friends—good fellows they are too, in the main.

I wrote John Chapman, (8 Reg. William St Strand) to send Burings a copy of my little new Book. Read it as the work of a sick man writing under many difficulties, amidst continual interruptions besides what his own weakness occasioned. The substance is about the same it would have been if written at home. I mean the essential thoughts, but the form and Proportion <sup>would</sup> have been quite different had I got a well hand to work. But it is Parker's Apology for himself. I gave it no title but "a Letter" &c. the parish one is by Mr Leighton and is descriptive and good.

So your Brother has hurt the feelings of the excellent Snobs of Boston. It is a great city—is Boston, an uncommon great one, and it is very full of great men—even after Mr Winthrop has gone to England, and Mr Choate—to Heaven I hope! think of the pother they made about that bold bad man, who never connected himself with a great Principle of

Sumner

Right but trafficked away both Law and Justice in his Huckster-Shop of Uniquity. It would be curious to ascertain how many unrighteous judgments he has procured and what amount of property he has unjustly shifted from hand to hand. But of all the landlators - I don't include the Clerical - none says he was an honest man or an upright Lawyer!

What a condition Europe is in just now, Before long there must be a general War - a very dreadful one in its process very blessed in its results. What a lying Scamp Louis Napoleon is! How he lied before the war. - "L'Empire c'est la Paix - toujours la Paix," (He had better have written it C'est l'Épée; toujours l'Épée; that is Mr Punch's wit) How he lied to the Italians - "from the Mediterranean to the Adriatic"; how he lied to the Emperor of Austria - About the terms which the other powers would make less favorable! A German says there has been two acts of the Euripidean Trilogy of Louis Napoleon - The coup d'Etat was only a prologue to put the piece on the stage and notify the Audience;

1. came the Crimean affair, *vide* Sebastopol &c.

2. — — — Italian — — — Solferino &c

But what will the third be, the Finale?

Yet the bulk of the nation seem to like him. How true Cato the Elder said of the ancient and (also of the modern) Gauls;

*Pleraque duas vos industississime persequitur,*



Summer

rem militarem et argute loqui.

I render the latter - faire belles phrases,  
But his empire must down. He forbids the  
Huberdashers to sell Handkerchiefs with Garibal  
des's head on them; the journals to mention the  
name of Carver it is said, How the educated French  
hate him; how many despise Guizot - not quite unjustly

I have been here staying with Desor for  
a month almost. Lyman left a day or two ago for  
Paris to see the show on Monday (15<sup>th</sup>). Mrs Parker and  
Miss Stevenson are also here. I shall stop about a  
week more then return to Montreux - (Canton de Vaud)  
and probably pass the winter in Rome. I have  
gained flesh-and strength, have the appetite of a  
school-boy - but still cough, cough, cough. I work out  
in the woods moderately with a hatchet, trimming  
up the trees &c. it does me great good. Some of your  
friends are here from Montpellier - the Gordons and  
the Martins, full of kindly affection for you. Several  
men of science and letters - German and French -  
have made us all happy. It is a most agreeable  
and instructive company - a good deal like the  
men who come to see me at Boston.

Our ladies send their affectionate regards and  
hopes. Do you know what we hear about you?  
Is it true? Don't tell me if you should not.

God bless you

Theodore Parker

Sumner

Many thanks for your letter which came to-day (15). I drink excellent red-wine, Desor has 20,000 bottles in his cellar, of his own raising! Brandy also I take. Your friend's Philosophy explained my facts - I never knew a drunkard die of consumption except after a long fight then rarely. - I hope little good from this trumpeting peace. the treaty of Zurich will bind only France and Austria! Russia, Prussia England will demand a congress of Nations, and decide all anew.

Prince Napoleon - a scamp no doubt - had a long private conversation, the other day, with an eminent German Savant, an Republican! He says Louis Napoleon made peace because: (1) the Italians in Lombardy did not favor him, 1 because they were naturally cowards, and 2 were disgusted at the conduct of the Guccos who plundered the peasants. (2) His army had suffered enormous losses, was badly organized, not well supplied with necessary provisions, was destitute of water - the artillery horses had to go 3 1/2 leagues for it; and were as thirsty when they returned as when they went, it was sickly, and if he had not made peace when he did he must have returned the next day. (3) He feared conspiracy at home - "On 3 conspire" said the Emperor, "if they can't rule they will conspire. the Orleanists, the Republicans the Eveques," the Emperor" said Prince Napoleon, conspired against France and now fears that it will conspire against him"! - - - He has got into a dilemma if he



helps the Legations against the Pope, or leaves them alone to resist that Old Cuss - then the Pope is against him and all the 40,000 Priests at home who are more Roman than French. If he helps the Pope against the Legations - then the Public Opinion of all (enlightened) Europe is against him - and the Arms of John Bull. - Bull has acted like a great Baby - he was scared and cried like a fool. But there is stuff in the Citiser yet, and pride. Louis Napoleon acts foolish in letting the French Papers to stir up hostility against England. He had better let Antwerp fortify, and hold his tongue. I think the peace not worth much.

But alas I have little hope for the regeneration of Italy - what confederation can there be between Piedmont and Naples or Rome? What is a confederation for Freedom good for presided over by the Pope - the bitterest foe of Freedom? Besides the federative disposition - which creates the Teutonic confederacies of old times and new - must underlie the new Institution, and that is foreign to Italy and all the Romanic Peoples; - it is the ethnologic peculiarity of the Teutons, and in the time of Caesar distinguished them from the Celts. Nothing will keep the Teutonic people out of Italy. They have had great influence there ever since Diethrich von Bern, and must enter the

Sumner

peninsular as the Americans go to Mexico - I wish differently.

I think Rome will be our winter residence; (the Pyramids stick in my crop) I hope the Apshorps will go with us and we shall all live together in some wide sunny street. - I live out of doors 8 or 10 hours a day - and have work in the woods, chopping, pruning trees &c. We shall go back to Montreux about next week. Lyman has gone to Paris to see the show of soldiers, but returns 16-17.

Journals says of June

"Ratio comāda; si disperis 'aestus', sudat."

I have the happiest time here. I attend chiefly to Botany, Geology, and Zoology - and read thereon. But have my eyes open on my more special studies. Chapman shall send you my new book. God bless you - if we don't work together hereafter, we have heretofore.

G. P.

To the same

Montreux 31. Aug 1859

My dear Sumner,

Howe's letter came the day before yours giving the sad news of Mann's death. I did not know of his illness till the fatal tidings came.

What an odds betwixt his life and Chodas! One has



Sumner

left nothing to be remembered except the reputation for brilliant rhetoric and for genial companionship, and a long career devoted to frustrating the purpose of the Law - which is Sum cuique reddere - and facilitating the commission of crime - especially the greater crimes against property, though he did not hesitate also to shield notorious murder from the straight-flying arrows of justice. He has left nothing quotable to his honor; he had the worst qualities possible for a Lawyer - contempt for justice, contempt for Law, and intellectual power to triumph over both.

He has stolen more money in 20 years than all the thieves and robbers in Mass. - I mean has caused the unjust transfer of the Sum from the quod it belonged to and fixed it in the possession of some alien who had no just claim thereto. Robert Kidd was the great New England pirate as he sailed, as he sailed, and Rufus Choate was the great piratical Lawyer - as he plead, as he plead! which committed the greater depredations on property? Capt Kidd went to "Execution Dock" amid the thanksgiving of the London Merchants.

Lawyer Choate went to Mt Auburn amid the applause of the Boston Merchants, — — — — at their head!

Garrison is the only living American who has served his country so much and so high as Horace Mann. The quantity of his service was great; the quality was fine. He worked for the Public Education

Sumner

of the People; the Common Schools are his monument (and the Normal Schools) In the ten or eleven years of his Secretaryship I think he doubled the value of these most democratic of all our institutions. Then how manfully he fought against Slavery and its adherents

Map in this century has sent to the House Representatives only one man who was his equal in that Body.

I mean J. D. Adams who was inferior to him in some respects. Sumner had great faults - I put them in three three baskets. 1 Asceticism - he was an Extremist and not merciful to the body, or the little peccadillos of the mind; 2 Duplicity - he did not know that a straight line is the shortest distance between two points in morals as in Mathematics and so sought noble ends by ignoble and debasing means and was led into a deal of embarrassment by being thought to entertain opinions he despised (e.g. theological dogmas &c); 3 Quarrel somenaps - he loved personal battle and commonly had one on his hands, and he never forgave a foe; he thought ungenerously of his rivals and of most men - of all that were hostile to him though pursuing the same high end with himself. Witness his quarrel with Phillips, and his scorn of Garrison - his low estimate of Seward and others that I forbear to name.

But he sought great ends - never for himself. but for his Race. His sense of duty was immense; Philanthropy the aim of his life; and the motive was as noble as the Purpose - Commonly carried out with the



Summer

extremest self-denial - Compare his public service with that of any President since Madison - perhaps since Jefferson! How mean the officials look! 100 years hence the men of New England will be more blessed than now by the labors of Horace Mann.

I wish I could have set forth his public services and personal merits in a sermon - though I also should have shown his errors and his faults of character - I hope you have got my book - by this time. My cough is abating these 4 or 5 nights past.

thanks to the Brandy. But my voice is nearly gone, every word is a pain. I stayed a month at Deser - a brother could not be kinder nor a sister show tenderly affection - etc. I am surprised to find how many of these Germans love me - We shall all go to Rome in Oct<sup>r</sup> I think.

Really Louis Napoleon seems anxious as you suit, to redeem his reputation and wipe out the coup d'Etat.

I wrote a long letter to Howe about Mann and to J. H. Clarke about Choate - Don't go home too early - Lyman means to sail about Oct 18-20.


God bless you and keep you.

Theodore Parker

Sumner

To the same

Deson's Neuchâtel, 11 Oct 1859


 Your letter of Sunday, my dear Sumner, came yesterday, so you go home!— Well you go to new work and new honor. My Career is ended— I have resigned my ministry, and stand unrelated to the world;— Yours opens afresh, and new work and new triumphs are before you. I don't complain of my lot (it gives me never a melancholy minute, the world don't need me, I have done all my possible and must henceforth be still or die;) and I thank God for you and yours. America needs you, never more than now. "Your voice will in New England create new soldiers." I think we shall see a triumph of the Republican Party next year; it will be a step to the triumph of Republican Principle one day— but not in 1860 I fear.

Banks seems to let himself slide out of popular favor in Mass; but he has in an eminent degree, the qualities which make an American Politician, and will continue in public life for many years, I take it.

I hope you will take care of your health now you have got it back again. I wish you did not return till November— for I fear the excitement which must attend your going back to Boston. I would not have your friends kill you. ~



Some day (perhaps) I shall look over your engravings with you in Boston, and get the advantage of your criticism, at any rate I rejoice with you in your treasures of art. I also have many incunabula, tho' no Elzevirs.

Italy has a world of peril before her: and spite of all the nobleness shown by the Pier <sup>Monten</sup> ~~Monten~~.

Tuscany &c - I have little hope and much fear for her future, I think she will dwindle from age to age and die out at length. But I am soon to see with my own eyes. - Don't fear for me at Rome for (1) I have been there before in 1843-4, and know the place. (2) I am 49 years old and know enough to keep out of dangers - The excitement will not be excessive - I mean to live out of doors all the fine weather - to study the Geology, Botany, Architecture and Antiquities of the place - often making excursions into the Contorni, for I want to see the People. - I shall keep out of galleries and especially out of Catacombs, even out of Churches.

Yet St Peters is always warm and safe too. I shall find Books for rainy days and winter nights.

I shall get sunny apartments - and be sure of them and also of fire. I mean to do lots of Italian reading - tho' it is rather thin and poor I think.

In January Desor - the kind & wise man - will come to Rome and we (he and I) shall go to Naples and the South of Italy for a month.

Summer

so I think I have a pretty good programme for the winter,  
Then in the Spring - we will come North, to South and  
Central Germany, and go up to Scandinavia perhaps,  
and get home in August or the beginning of September,  
if I do not leave my Bones somewhere here before that  
time.

Now Good Bye, and God bless you,

Yours ever,

Theodore Parker.



31  
Dugdale

To Joseph A Dugdale Hamerton Chester Co Pa

Boston, 2<sup>a</sup> May, 1853

Dear Friend:

I rejoice in your movement for real religion. It seems strange that men make such a mystery of religion, when itself is so simple.

There is only one religion in the world; it consists of two elements, namely: Piety, the Love of God, the poetic element, purely internal; and Morality, the keeping of the natural Laws of God for body and soul, in all departments of human life.

There are various helps to the acquisition of this one religion, and various hindrances with the name of helps—bad machinery which men have set up to manufacture religion without, and various theories about religion—various theologies, still there is only One religion.

Of this the Jew has some, the Hindoo, Mohammedan, Idolater, Christian, each has some. No sect has all; no race of men is wholly destitute of religion.

The great error of all the Christian sects at the present day, I take it, is this:—1st, they start with the idea of an imperfect God, a God who is jealous, selfish, revengeful and destructive who is a tyrant, and made the world from a

mean motive, and hence a mean purpose; 2<sup>d</sup>, they start with the notion that this imperfect God has made a miraculous revelation of himself in time, (and that revelation is contained in the Church, as the Catholics say, or in the Bible as the Protestants say,) which is to bind all the human race forever, and is the ultimate standard of appeal in all matters of religion (and philosophy, some say).

Then out of these two notions they construct a scheme of theology, which is at variance with the best principles of human nature, and teach it in the name of God and religion.

If I understand it, the Progressive Friends will start with the idea of the Infinite Perfection of God — that He is perfect in Power, in Wisdom, in Justice, in Love, and in Holiness. Then they will take the Bible for what it is worth, and develop religion in a natural way out of their own souls. I rejoice in your movement, and wish I could be present with you on the 22<sup>d</sup>, but it is quite impossible, so you will please to accept my best wishes, and believe me

Truly yours

Theodore Parker

Joseph A. Dugdale.



Dugdale

## FROM THEODORE PARKER.

BOSTON, May 19, 1854.

✓

JOSEPH A. DUGDALE—*Dear Friend*: I wish it was in my power to attend the meeting of the Progressive Friends, to which you kindly invite me. But such are my duties at home that it is quite out of the question. So, instead of my voice, you shall have a few words from my pen, though I have time for but a few words.

AB

The present age has been marked by a long-continued peace. There has been no general or even considerable war in Europe since 1815. A peace of *thirty-nine years* has not occurred before in Europe since the days of the Antonines, seventeen centuries ago. One of the consequences of this long abstinence from war has been the rapid increase of the numbers and the riches of Europe. There was never so great a progress of population and of riches in the same time. The energy of the people has been called off from destruction and devoted to the great creative works of life. The military constructions of Europe were never so small in proportion to the really useful works—roads of earth or iron, mills, bridges, ships, shops, &c. Great advances have been made in all departments of philosophic study. Much has been done for the public education of the people. The change in this matter in Germany, Scandinavia, Holland, France and England, is immense. You see the results every where.

There has been a great development of mind. This is marked by two things; first, the dissolution of the old theologies, and secondly, the promulgation of philosophical views of God, man, and the relation between God and man. These two processes go vigorously on in all the sects of Christendom, except the Greek Church. *Mr. Ronge's* movement among the German Catholics is a very hopeful sign of our times—not destructive alone but creative. The rise of "Free Religious Societies" in Germany, and among the Germans in America is full of encouragement. In England, also, liberal ideas find a resting-place and a welcome. Historical research destroys the old and dangerous doctrines as to the miraculous origin of the Scriptures and the Church; philosophical investigation sweeps away the old notion of miracles; and so a free field will be left for the spirit of man to erect a true religion on. Books like that of *Mr. Strauss*, which at first might be thought merely destructive, prove of great service to mankind. They mow down the bushes.

An attempt is now making to separate Religion from the documents connected with religion. Once all Christians said, "The Catholic Church is the Religion of Christians." Then the Protestants separated Christianity from the institutions called the *Church*, and were more religious than before. But the Protestants said, "The Bible is the Religion of Protestants," and came under bondage to the Old and New Testaments. Now we are to accept all the good of the Bible, because it is good, not because it is Biblical, and reject its evil, not because it is Biblical, but because it is evil; and then get all the good we can find every where.

So a new Form of Religion will get established. Its *Sentiment* will be Piety, the Love of God; its *Idea* that of the Infinite Perfection of God, who creates with Infinite Wisdom, Justice and Love, and gives the Law of Man in the Nature of Man; its *Form* will be Morality, keeping every Law which God wrote on the Body or in the Soul of Man. The old forms of Religion, with their notions of an imperfect God, must gradually go to the ground, and gradually a new Form of Religion must rise up and take their place. We want a Form of Religion which takes the Universe as a Revelation of God, and in Human Nature finds the Law for Human Nature, written by the Infinite God. With this Form of Religion we need fear nothing for superstition or atheism. Philanthropy will be the proof of Piety, not superstition the sign of having been "converted."

With hearty desires for the success of your noble enterprise, believe me,

Truly, your friend,

THEO. PARKER.

Dugdale

To the same

Boston 15<sup>th</sup> March 1855

Esteemed Friend

It will give me great pleasure to be with you on the 19<sup>th</sup> of May, and make the address you speak of if it be possible. That will depend on the issue of my "trial" next month (April) If I am sent to jail I cannot come; but if not I will.

truly yours

Theo. Parker

To the same

Hamorton Chester Co Pa

2<sup>nd</sup> June, 1855

Dear Joseph Dugdale,

I thank you for the little flower you sent me which I shall cherish as a memento of Chester County. I never in my life had a more delightful visit to any place, I was astonished at the people—we cannot surpass them in Maps—I doubt if we can equal them.

I will get the M.S. ready as soon as possible about the 20<sup>th</sup> to the 30<sup>th</sup> of June. It should



Dugdale

be sooner but I have a deal of work which must be done first.

Remember me kindly to Ruth -  
and to all my friends - I found no strangers.

truly

Theo. Parker

To the same

Boston 12, 5, 1858.

Dear Friend

It will give me great pleasure  
to stay where I found such kindness years ago.  
I shall come on with Oliver Johnson from  
New York and put myself at your and his dispo-  
sal all the time -

Yours faithfully

Theodore Parker

Dugdale

6

The following letter from THEODORE PARKER, in reply to the communication addressed to him by this Meeting last year,\* was read :

MONTREUX, Switzerland, 25th of Ninth month, 1859.

To the Progressive Friends in Pennsylvania :—

DEAR FRIENDS: Your kindly letter of the first of Sixth month, signed by your Clerks, Joseph A. Dugdale, Elizabeth Jackson, and Oliver Johnson—persons well known and highly esteemed—reached me but yesterday, for it was long delayed in Paris. Let me now, from a full heart, thank you for your generous expression of such sympathy and regard. In these times, when a difference of theological opinions so often hinders all feelings of human brotherhood, your words come to me full of sweetness and encouragement. How pleasant it is to find Religion without Bigotry, Devotion to God with no hatred of his children!

Once I intended and promised to speak also to each of the other congregations of Progressive Friends, but now I think you will never again hear my voice in your Yearly Meetings; for even if I somewhat recover my health, it seems I must hereafter address men only with the pen, and no longer also with the living Word. Yet I trust I shall never fail, with what powers I have, to help forward the cause of Truth and Righteousness, so dear to you all.

I kept sacred the anniversary of your last meeting, with devout gratitude for the opportunity I twice had of preaching before you what to me is far more dear than this earthly, mortal life, for the friendly reception my words found among you, and the cheering talk I had with many of you in private. The faces of the men and women I value so much came up before me and peopled the solitude of the ocean I was then sailing through, adding their human loveliness to the else mere material beauty of the sea. This year I could not gather with you at your Yearly Meeting; yet was I present in spirit and joined in your spoken or silent prayer for the Truth which shall make all men free, and for the Love that shall add its most precious blessings to all humankind.

Long may the spirit of Truth and Love, the spirit of Religion, live in your hearts, shedding its gladness and its beauty on your daily lives, while it keeps your feet in the paths of righteousness, and strengthens your hands for every duty which God demands of you.

Believe me, ever faithfully your friend,

THEODORE PARKER.

\* To our Well-beloved Friend and Fellow-laborer in the cause of Truth and Righteousness, THEODORE PARKER, the Pennsylvania Yearly Meeting of Progressive Friends sendeth greeting :

As we are about to close our Seventh Annual Convocation, our hearts turn with loving tenderness to thee. We remember with gratitude how thy presence cheered us in former years, and how the words of truth that fell from thy lips were as sunlight and dew upon our hearts, enlightening our minds and quickening us to more earnest labor in the cause of humanity. We cannot deny ourselves the pleasure of sending to thee across the ocean a message of sympathy and affection, of heartfelt regret for the illness which has compelled thee to suspend thy public labors, and of hope for thy speedy and complete recovery. The earnest prayer of our hearts is, that the voice, which has so often blessed us, may not long be silent, but be again lifted up with new power in behalf of Truth and Righteousness.

Signed by direction and on behalf of the Meeting, Sixth month 1st, 1859.

JOSEPH A. DUGDALE,  
ELIZABETH JACKSON, } Clerks  
OLIVER JOHNSON,

JOSEPH A. DUGDALE spoke with deep emotion of the death of our beloved friend, THEODORE PARKER, whose labors among us, in former years, contributed so much to our enlightenment and edification, as well as to the advancement of the cause in which we are engaged. He expressed the hope that the Meeting would unite in paying some appropriate tribute to his memory. After remarks by W. H. HOISINGTON, DR. SUMNER STEBBINS, CALEB S. JACKSON, J. A. BLACKMON, C. DARTINGTON, LEVI COATES, THOMAS WORRELL, and OLIVER JOHNSON, the Meeting directed the Clerks to address, in its behalf, a letter to LYDIA PARKER, assuring her of our high appreciation of the noble character of her departed husband, and of our deep sympathy with her in her bereavement.

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Mann

To the Hon Horace Mann

Boston 30<sup>th</sup> April 1849

Dear Sir

I thank you for sending me the Document of the House Representatives in Boston, as for your conduct in the Education matter, which that brings to light, I can only say—it is just like you.

When I see such conduct— I thank God and take courage. I believe I have all of your printed speeches but the last— and as one day or another I may have to "reckon" with you. I beg you to send me your last speech in Congress.—

Yours truly,

Thos. Parker.

To the same

Boston 14<sup>th</sup> Nov. 1849

My dear Sir

It is time to go to bed, but I can not go to sleep without thanking you for the noble work you have done to night. the magnificence and eloquence in thought and in speech I shall not stop to speak. they were the smaller beauties of





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your Sermon. I must thank you for the magnificent morality you set before those young men.

I think I can appreciate the heroism it required to do so, and speak as you have spoken on such an occasion, in such a presence where your words must seem personal to many;—no not to many but to a few. I know well enough and you know much more and better than ~~that~~ <sup>that</sup> ~~gold~~ <sup>gold</sup> oration will be received by the men who are looked [upon] as models, but whose baseness it exposed, and whose littleness it scathed with terrible fire. But there were many true hearts, in persons younger than mine, which beat with yours, and echoed back your words.

I have often been thankful that you are in Congress—no faithful man, not a slave to the Instinct for Office more than a slave to the Instinct for Gold, but a Representative of the Instinct for Justice and for Truth. There is one that will long be grateful to you, for such words as you have spoken tonight, and the Life which made them not words but deeds. I beg you to accept my most hearty thanks and believe me.

truly your friend,

Theo. Parker.

Mann

To the same

Boston 6<sup>th</sup> Feb. 1851

Dear Sir

NB. I send you a Petition from the Inhabitants of the Town of Danvers asking for the immediate Repeal of the Fugitive Slave Law and beg you to lay it before the House. I sent it first to Hon. Saml A Eliot — sending only one to him and that one of the smallest in the state — (<sup>first</sup> mine experimentum in corpore vili) ~~and~~ he has just returned it to me without note or comment.

Yours truly

Thos Parker

To the same

Oct 6<sup>th</sup> 1852

My dear Mr Mann

I send you what I have written about the matter we spoke of. It does not please me but is yet the best I can do. It should have been ready before but my Brain feels like a sore hand and works ill. Do with it just what you please; destroy it or alter it or use it, just as you like.



Mann

Don't fear to hurt my feelings - I only wish to serve the end in view.

If I can be of any farther (or other) service it will give me the greatest pleasure.

I am glad to have had so good an opportunity to see you this summer. I feel that I know you better than ever before, and I should rather say to others than to you the result of that increased knowledge. West Newton will have new attractions for me next summer.

Respectfully and heartily  
Theo. Parker.

To the Same

Boston 7<sup>th</sup> Oct 1852

My dear Mr Mann

Howe has been here just now and thinks the M. F. I saw had better be published forthwith. His judgment in this case is worth a deal more than mine. (1) I feared the hostility of the Pledgours might be roused at sight of their old Schoolmaster and the remembrance of the flogging; and (2) doubted a little about the effect of an other part on the Friends of Daniel Webster.

Well, as to the fear, Howe

Mann

says there is no increase of bitterness to be looked for from that quarter. Mr Swan is doing his possible already; and I doubt not his coadjutors in deeding the "Horse" - are also at work. So the Year is cancelled.

Now for the Doubt. I think the latter part of the account will be of practical value. For, 1, there are many who see Daniel Webster in his true light, and for moral reasons dislike the man; 2, he is now (by his own misconduct since the nomination) fallen low in the opinion of his former political friends who dislike him now for political reasons - moral reasons they know not. That part I think will help you and justify and honorably.

Then Cheo says, "We want the M.S. for ammunition" to wad the guns in the campaign.

The bad thing I fear is this - it is saturated with your presence. It has the smell of your ruiment in it and requires a little "disinfection." Perhaps Lewis's chemistry might extract that odor. But he is a much better judge in this than I.

Yours truly,

Theo. Parker.

Hon Mr Mann,



Mann

To the same

Boston 19<sup>th</sup> Oct. 1853

V

My dear Sir,

NB

I send you the antislavery Standard - only one I have. It may not be the one I borrowed of you. My head has been so ill lately - and I so busy with matters not to be deferred that I have not been able to do much in reference to the libel-matter. Here are some of the things which have occurred to me as worth thinking of. The language of Cicero - in the old Roman Republic - against Verres. (You will see the passages pointed out in the well selected article in Smith's classical Dict. ut Verres. There are some nice points of resemblance between that hog, and Mr Curtis) and also C's oration against Piso. (See his article in Smith vol III. p 372, et seq.) and against Antony. The last is not so applicable perhaps, but it shows what licence of speech was deemed proper in "the last great man whom Rome never feared" I should not want to make any comparison of Curtis with Antonius, but with Verres it is proper to compare him.

I am sorry that I am so little read in controversies but - tho' I have the reputation, I believe, of washing down my dinner with nice old sulphur

Mann

is acid and delighting to spear men with a jest, and to quarrel with all sorts of people — I never read two theological controversies through in my life.

Things of a truculent sort may be found in Milton — I will look them up — in Horsley's tracts in controversy with Priestly. In Whitman controversy with Stuart.

The papers relating to Stuart I have not found as yet. Have you a copy of the

Anti Jacobin in which Canning and the others wrote?

Junius of course presents a rich reaping for any one. So do Brougham's Speeches. So the London Quarterly Review say in the time when Giffard was the Editor.

Then the political writings of America in the time just before the Revolution — and still more before and at the beginning of "the late war"

The trial of John Phillip Henger for libel at New York in 1735. is one that offers some new points. I have not read it since 1836. — but it is in the State trials, and is remarkable for many reasons. —

I am sorry that I am just now so pressed with work that I have little time at command, but am not less

truly yours,

Theo Parker.

Hon Mr Mann



Mann

To Mrs Mann

Boston March 4<sup>th</sup> 1853

My dear Mrs Mann

I had a letter from Mr Mann yesterday in which he says he was grieved to find, that in my speech at the Anti-Slavery Convention, I endorsed what Mr Phillips said of him. Mr Phillips did not say the things which he has printed in his speech, if he did I did not hear them. My endorsement was limited to Mr Phillips claim that the abolitionists had done great service. I wrote to Mr Mann to this effect yesterday, but as it may not reach him, I beg you to send him this as soon as possible.

His letter to Garrison appears in the Liberator today.

Job's devil has got me by the right hand, or you would find it more difficult to read this letter.

Yours truly

Ghe. Parker

Mann

To the Hon Harace Mann

Boston 27<sup>th</sup> June 1856 c

V My dear Mr Mann.

Don't think that your labors are obscure or likely to be forgotten in this generation, or for many that are to come, Your works are written all over the commonwealth of Mass, and are in no danger of being forgotten. I know how arduous your position is — also how unpleasant much of the work must be. I fancy you now and then feel a little longing after the well-cultured men and women whom you left behind at the East and find none to supply in Ohio. But the fresh presence of young people is compensation.

What a state of things we have now in Politics! The Beginning of the end! I take it we can beat Fremont — if so the battle is fought and the worst part of the contest is over; if Buchanan is chosen see what follows. The Principles of the Administration will be the same as now; the measures the same; the mode of applying the Principles and executing the measures will be slightly altered, no more. It is plain that another such administration would ruin the country for men like those of Middlesex Co Mass. I don't think the People will see themselves conquered by 350,000 Slaveholders here.



Mann

by an old Bachelor. If Buchanan is elected I don't believe the Union holds out 3 years. I shall go for dissolution.

I wish I could go to the lakes with you. But a family of most intimate friends will sail for Europe the 23<sup>rd</sup> of August to be absent 3 years - I want to see them all I can this summer so we shall all go to Newton (coner) and live near by. Else I should do up my "unpretending luggage" and be off to Lake Superior with you.

I sent you a little sermon for the Sunday after Mr Brooke struck business and have another Pamphlet in press containing two speeches made at New York a month ago, which please accept. On the 24<sup>th</sup> I shall preach on the Prospect before us and perhaps print. July 8<sup>th</sup> I go to "New York Central University" - Such is the "high-faluting" style and title of a college at Macgrawville somewhere in New York, and deliver an Address on the Function of the Scholar in a Democracy. - I wish I was where I could see you often but am glad to know that you are well - So are we all - With best Regard from all to all. believe me,

Yours ever truly,

The Parker.

Special good wishes to Miss Shepherd.

Cowing

To Cornelius Cowing Esq. West Roxbury.

Paris 19. Nov. 1843

My dear friend Squire Cowing

You will say I have not forgotten  
 my one joke, and you will say truly. Here we are  
 in Paris, enjoying French "comfort". We are now in  
 private lodgings which we entered yesterday for  
 the first time, and we have an idea of French  
comfort such as we never had before. The furniture  
 is elegant, a handsome time-piece on the marble  
 mantle-piece and very dashing urns on each side  
 thereof full of very dashing artificial flowers; there is  
 a wardrobe of elegant mahogany with a great mirror  
 for its door and every thing in the room to match,  
 but what we find it utterly impossible to be  
 warm in our "superb" apartment—so they call it—  
 and the winds keep up such a whistling on all  
 sides of us that you might think you were in a  
 steam saw mill. The good land lady promises  
 to remedy all these inconveniences. Tomorrow we are  
 to have a grate and some good soft coal in the fire  
 place—the doors and windows are to be caulked—  
 and "superb" red curtains are to be hung up in the  
 windows. So you see we are to be as comfortable as a  
 fly in a burrell in midwinter. I know you will  
 be specially interested in what concerns the drink



Cowing

ing in this good city. Let me tell you that we have dined in half a dozen different restaurants and have seen all the visitors take wine with their dinner — each half a bottle. The wine commonly drunk is very red and about as strong as good lemonade, perhaps as strong as your root beer. There is a market for wines. The Halle aux vins they call it — on the banks of the Seine, which covers I know not how much ground, certainly many acres. There are great "magazines" of wine and counting rooms of the dealers in that article. You can't walk for 2 minutes in any street without coming upon a "magazine of wines."

Yet I have not yet seen a man intoxicated, not in the smallest degree. In England you see drinking, coarse, hard, vulgar drinking and men drunk. I have no doubt that men do get drunk in Paris as elsewhere but they keep it close from the eyes of the curious. — I wish some of those who in Boston would like to have Sunday made a day of amusement, might look in upon Paris some Sunday and see the state of things that goes on there. The shops are open for the most part; all sorts of work are going on as on other days; the churches are open, but there are few persons in them, women for the greater part; in the evening the Theatres all 26 of them, are open and crowded too, for the best pieces are then performed. There seems no rest for man or beast. Cabs, coaches, omnibuses and all sorts

Crowing

of vehicles are flying about. Now I have no doubt at all that the popular way of keeping Sunday in Mass. is strict beyond all reasonable strictness, still it is better by far than the popular method in Paris. I have no doubt that many in Paris go to the Theatre Sunday night for just the same reason that many go to Church Sunday night - because they do not know what to do with themselves and must do something.

In America put a man of great deal of energy, a restless spirit in some country town - large or small. His business will not occupy all his energy perhaps. If it does - then he becomes an intense money getter, nothing else. He thinks money, he works money, he dreams money.

Suppose his business does not occupy all his attention - and this may happen from various causes - then he must do one of three things either become a flaming politician, - or else a sectarian enthusiast who gets up four days meetings and "hopes to mail Heaven by making earth a Hell," or else he will be a drunkard - one of the three he must be. Now, however, the temperance and anti slavery movements are offering new fields for such men. Which they will enter and where they will go to extremes I fear, and sometimes thought I saw. Now if we had more of innocent amusement it seems to me we should have less of several things, viz less intensity of money making, less political violence less sectarian bigotry.



Cowing

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C. Cowing

Cowing

and less drinking one's self drunk. I don't wonder that some good men were afraid of amusement—when amusement meant getting drunk. But now the Washingtonians have done their work so nobly, it seems to me we might venture to play a little "with none to molest, or make us afraid"—Here the government gives \$400,000 a year to support the Theatres in Paris! a wise measure no doubt, for if the "surplus revenue" of Spirit in the effervescent population of France is not expended in frolic, why there will be Revolutions and mobs and all sorts of trouble. So the government find it more politic to pay dancers and musicians and all sorts of mountebanks—who make the people laugh by their fun, than to pay soldiers who make them sour with powder and cannon shot.

Don't you think it would be a pleasant joke for some one to present a resolution in the House of Representatives of Mass— that the State pay \$40,000 to support the Theatre in Boston?

I can't tell you of all that I have seen or heard in Paris— I shall do that in the long evenings that we shall spend together, I trust! Only let me tell you that I have seen some beautiful paintings. Here the finest pictures (I think) are not in the great galleries in the Kings palace—but in obscure churches—where all who visit

bowing

Paris do not go. I have seen some gems in such places. I had written as far as gems—when the "gurgon" came in and brought us 3 letters from home. You may guess with what emotions I opened them. But I am sorry to hear how ill you have been.— Aunt Lucy tells me you are too ill to talk even about me.— I wish I could step in and see you— It would do me so much good to see you. But keep up a good heart. No one could better be ill— for you have such excellent nurses—. I hope all things go on pleasantly and happily in the Parish.

I have no doubt that the Ladies will carry the day with the Governors, and the Creature be driven out from the midst of us. Give my best regards to all— and remember me in special to your wife and Anne— and believe me most truly your friend  
Y. P.

To the same. West Roxbury

Boston 15<sup>th</sup> April 1850

My dear Sir

I have made inquiries still further about schoolmasters. I find from Sears that this Mr Richard Edwards is a quite remarkable person with very superior intellectual powers



C Cowing

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Don't you think it would be a pleasant joke for some one to present a resolution in the House of Representatives of Mass— that the State pay \$40,000 to support the Theatre in Boston?—

I can't tell you of all that I have seen or heard in Paris— I shall do that in the long evenings that we shall spend together, I trust! Only let me tell you that I have seen some beautiful paintings. Here the finest pictures (I think) are not in the great galleries in the Kings palace—but in obscure churches—where all who visit

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Paris do not go. I have seen some gems in such places. I had written as far as gems—when the "gurgon" came in and brought us 3 letters from home. You may guess with what emotions I opened them. But I am sorry to hear how ill you have been.— Aunt Lucy tells me you are too ill to talk even about me— I wish I could step in and see you— It would do me so much good to see you. But keep up a good heart. No one could better be ill— for you have such excellent nurses—. I hope all things go on pleasantly and happily in the Parish.

I have no doubt that the Ladies will carry the day with the Governors, and the Creature be driven out from the midst of us. Give my best regards to all and remember me in special to your wife and Anna—and believe me most truly your friend  
Y. P.

To the same. West Roxbury

Boston 15<sup>th</sup> April 1850

My dear Sir

I have made inquiries still further about Schoolmasters. I find from Sears that this Mr Richard Edwards is a quite remarkable person with very superior intellectual powers



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Yours truly,

J. P.

Billings

To Mr &amp; Mrs Joseph H Billings. West. Roxbury

Leipsic 12<sup>th</sup> June 1844

N My dear Friends

It grieves me much to hear of your affliction, so sudden—so unexpected! I little thought the last time I was in your house that it would again so soon become the house of mourning.

But the ways of the all-wise Father you and I cannot scrutinize—We are only to submit; we feel they are right; we know they are good and lead to a higher and nobler end than we had dared propose for ourselves. I have often thought that they who died in early childhood were to be envied more than lamented. "Of such is the Kingdom of Heaven," said the great Teacher. You could not wish to call the little one back. He has only gone as the birds in Autumn to skies more genial and serene days—But the birds come back to our land where the storm mingles with the serene with the serene weather and must encounter the darkness and the cold—But the Spirit that wings its way in innocence from the Earth—encounters its trials no more. It dwells forever in the serenity that God appoints for such as die pure as they were born. You and I cannot know just what that untried state of being



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Billings

is into which we enter when we shake off the body.

I would not wish to know what God has put out of my reach. But this we all feel, — that the Infinite Father who loves each man He has made in His image will so order the circumstances of the next world — that what is Best for each one shall take place. Do you know what is best for you? No, nor I for me, but the Father for us all. There is a great mystery in Death. It will always be serious; but yet after all the tears we pour upon the cold clay, there is yet a satisfaction in the death of the good — in that of a child.

The Pure has gone back to the pure. Perhaps at some future period — you will meet that child again; no longer a child — but grown in Spirit to a stature of Goodness and Piety which we think is not possible for human Beings in either world. I beg you my friends — for your sake — for my sake, not merely to dry your tears — for time and the business of the world will gradually dry the eyes that weep — but to look to that everlasting source of consolation and strength, and then though each bright link that binds you to the Earth be broken asunder — you will yet live happy — the life of the children of God — who lie low in the hand of the Father and are always safe, and always blest.

I don't know but all this will seem.

Billings

cold to you - while your hearts are yet fresh from suffering, but I could not help writing as I have done. I know your disappointment. I know your heaviness of heart. I need not tell you how much I sympathise with you in your sadness - I cannot avoid telling you of the comfort - the relief which comes also upon the sorrow-stricken heart. It will not be long before you cease to think of your little one as cold and laid in the earth - but you will think of him as a superior being - an angel of the other world - and there - the one you lost on earth will be found in Heaven. When I have lost those dear to my heart, they have gradually come to take their place in my affections - as beings no longer mortal, but purified above the power of death, and in many a dark and gloomy hour the thoughts of them has come back - a most welcome guest - to give me strength and peace - to banish the dark mists and the gloom. Perhaps our most useful guides are those - long deceased from the earth - whom we think of not as men but angels. When we think of them, we cannot <sup>bear</sup> do a mean thing - lest it grieve them while it cheats us. I know that worldly families are sometimes led to Religion by the fact that they have a relative in the ministry, and they would not wish him to have the reproach of ungodly relatives, though they would have had no disclaim of ungodliness themselves. I have seen



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cases often of this sort. But I have seen cases too when the thought that he had a child in Heaven has blest the man more deeply than he thought for - with a child in Heaven he felt ashamed of any thing not heavenly - and so the young Lamb which the Shepherd took with gentle violence and in his arms carried up the mountain to purer air and fresh pasture, gradually brought up all the rest of the flock, which the Shepherd could not carry. I beg you to remember me to your mother and sisters, and all the family. Tell your son Keith that I rejoice as much at his last step - as at all the news I have heard this many a day.

I hope Charles Dudley is better. Give my regards to all, and believe me,

truly your friend  
Theodore Parker

Bridges

To Mrs Julia Bridges West Newton, corner

Boston 9 April 1858.

Dear Madam

I am much obliged to you for the interest you take in my spiritual welfare, and obliged to you for the letter which has just come to hand. I gather from it that you wish me to believe the theological opinions which you entertain and refer to. I don't find that you desire any thing more.

I make no doubt the persons who pray for my conversion to the common ecclesiastical theology, and those who pray for my death, are equally sincere and honest. I don't envy them their idea of God when they ask him to come into my studies, and confound me, or to put a hook into my jaws so that I cannot speak. Several persons have come to "labor with me," or have written me letters to correct me. They were commonly persons quite ignorant of the very things they tried to teach me. they claimed a divine illumination which I saw no proofs of in them in their lives or their doctrines. But I soon found it was with them as it is with you; they did not seek to teach me either Piety—which is the Love of God,—or Morality—which is the keeping of the Natural Laws He has written in the constitution of man,—but only to induce me



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to believe their catechism and join their church,  
I see no reason for doing either.

I try to use what talents and opportunities God have given me in the best way I can. I don't think it is my fault that I reject the absurd doctrines which I find in the creed of those people who wish to instruct me on matters of which they are profoundly ignorant.

But the Catholics treated the Protestants in the same way, and the Jews and the Heathens thus treated the Christians.

I find good and religious men amongst all classes of men, —

Unitarians, Unitarians, Salvationists and Damnationists, Protestants, Catholics, Jews, Mahomedans, Heathen.

There is one God for us all, and I have such perfect love for Him, that it long since cast out all fear. Believe me

Yours truly,

Theodore Parker.

Bowditch

To Dr Henry I Bowditch Boston

Oct 12<sup>th</sup> 1858

My dear Bowditch

A long time ago I promised to write you the result of some of my observations on Consumption; hitherto I have actually had no time, for what strength I have had for the last fifteen months, has been greedily consumed as fast as it was produced hour by hour, but yesterday two of your ~~surgeons~~ brethren Drs Cabot and Hedges made a nice little operation for me, which will lay me on my back for a week or two. So in this moment of forced idleness, I will try and keep my promise which has been neglected so long a time.

I will begin with the (consumptive) history of a single family which I will call the P's.

I. P. came to this country in 1634, and died 1690 aged 81, leaving many sons and daughters. He had no consumption.

II. P', his ~~son~~, died aged 86, leaving also many sons and daughters and no consumption.

III. P" the son of the preceding born 1664 at the family seat in 1709. moved to another new settlement and built him a great house, which was thus situated; on the south east slope of a large range of hills screened from the north and west winds, but open to the



Bridges

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## Bowditch

South and South east; all the hills were very heavily timbered chiefly with oak, hickory and pine! To the north east at the distance of some miles, hills of small elevation, then also thickly covered with woods, shut out the sharp cold wind from that quarter. (These woods have since been cut down, and the East and North East wind now come in with all their terror)

The ground about the house, above it and below, was then wet, springy and spongy in consequence of the great woods on the hills, though culture and drainage have since remedied that evil. But about fifty rods from the house and perhaps sixty feet below it, there began a great fresh meadow of spongy peat from two to fifteen feet in depth. This meadow with its ramifications and spongy adjuncts, reaching up the hill sides in various places and filling the wooded ravines, would contain perhaps two or three hundred acres. It was always wet all the year through, its neighbor-hood damp and chilly, especially towards evening; fogs could often be seen gathering there towards night of a clear day.

P<sup>d</sup> died at the age of 82. with no sign of consumption in him, or his family, or their paternal or maternal ancestors.

IV. P<sup>III</sup> son of the preceeding was born before

## Bowditch

his father removed to Lexington but attended him in that removal and died at the age of— leaving many sons and daughters still with no sign of consumption. He inherited his father's house, and his children were born in or near it.

V P<sup>son</sup> son of the preceding and born in his grandfather's house, married into a very long lived family, (his widow lived to 93) he died of epidemic dysentery (needlessly, such being the medical ignorance of the times) at the age of 46.

VI P<sup>son</sup> son of the preceding and born in the same house, married a Miss S. who was descended from a similar family, which had lived for a hundred and fifty years in a similar situation, a mile and a half off, where the house stood on the north west side of a hill and near a similar range of wet spongy meadow though less in depth and extent.

Up to this time consumption had appeared in neither the P's nor the S's P<sup>son</sup> had eleven children, and himself died a hale old man at 77. But his wife had passed away before him by consumption at about the age of 60. Of his children eight died of consumption, two of them between 16 and 19; the rest were married and attained various ages from 25 to 49; only two of his children are now living, one sixty with no signs of pulmonary disease, the other 48. I hope



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equally free from the family taint. Two of the grandchildren of P<sup>III</sup> have also died of consumption.

One son of P<sup>III</sup> moved from the family homestead and settled on the piece of wet spongy land exposed to the bleakest west, north and north east wind. He had six children all of whom

died of consumption, between twenty and twenty four. The parents soon followed dying of a broken heart. Early branches of the P<sup>II</sup> family

who were settled in dry and sound localities remain to this day I think free from that malady.

Another large family settled in the neighborhood of the same great meadow for perhaps the same length of time has been consumptive for two generations though many of them have removed to better situations or were even born therein.

The I family in the generation I spoke of consisted of ten sons and two daughters.

Both daughters died of consumption, but I think none of the sons though the daughters of the sons and several of their male children who grew up temperate died. One of the daughters married P<sup>III</sup>, the other one married a strong hearty man of enormous stature, with no tendency to any specific disease. She had four sons, one intemperate who is now 55 years old and well, 3 temperate all settled in healthy places,

## Bowditch

at wholesome business and all died of consumption between 20 and 25.

Hence I draw carefully these inferences

1<sup>st</sup> That the healthiest of families, living in such a situation as I have described, generation after generation, acquire the consumptive disposition and so die thereof.

2<sup>d</sup> That it sometimes requires several generations to attain this result.

3<sup>d</sup> That members of the family born with this consumptive disposition, often perish thereby, tho' they live and are even born in healthy localities.

4<sup>th</sup> Intemperate habits, (where the man drinks a great deal of coarse and fiery liquor like A.C. Rum) tend to check the consumptive tendency, tho' the drunkard who himself escapes its consequences, may transmit the fatal seed to his children. In addition to what I have already mentioned, here are two striking cases

(1) I know a consumptive family living in a situation like that I have mentioned for perhaps the same length of time, who had four sons, two were often drunk and always intemperate, one of them as long as I can remember, both consumptive in early life, but now both hearty men from 60 to 70. The two others were temperate, one drinking moderately the other but occasionally.



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They both died of consumption, the oldest not over 45.

(2) Another consumptive family living in such a situation as has been already described had many sons, and several daughters.

The daughters were all temperate, married settled elsewhere had children died of consumption bequeathing it also to their posterity, but five of the sons whom I knew, were drunkards, some of the extreme description. They all had the consumptive build and in early life showed signs of the disease but none of them died of it. Some of them are still running in Rum.

There was one temperate brother a farmer living in the healthiest of situations. But I was told he died of consumption some years ago.

You can make use as you please of this paper which I think is accurate in all its details, but I beg you by no means to let any one know who is the author of it.

It is an ill wind which blows no body good. For if I had been in my chair and not on my bed you would not have read this paper so easily, but would have painfully deciphered it from the sad hand of

Yours faithfully  
Theodore Parker

quite/

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Williamson

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Copy

Dublin N.H. 21 Aug 1850

Passmore Williamson Esq

Dear Sir

Your noble action & the  
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 to address you though I am entire stranger. I cannot  
 forbear expressing to you my admiration for your con-  
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 wish & prayer of

Yours sincerely

Theodore Parker

Lyman

Important

To Darius Lyman Jun. Ravenna, Portage Co, Ohio,  
in answer to his of 6<sup>th</sup> Apr 1849. (See letters)

Boston 13<sup>th</sup> April 1849. c

Dear Sir

I received your letter of the 6<sup>th</sup> inst today. I would with great pleasure send you the sermons you write for without any cost, but as you ask me to send the dollars worth, I enclose ten copies in a parcel by themselves directed to you.

You ask as to the authenticity of the gospel and letters attributed to John. I will reply as well as I can in the brief space of a letter. The 2 and 3 "epistles of John" have always been considered as of doubtful authenticity, at best, the first has more authority in its support, though I confess there is no evidence which now satisfies me that it came from John, or one of the XII disciples of Jesus. But I have not lately examined this subject with sufficient thoroughness to feel certain of my own opinion. The 4<sup>th</sup> Gospel I think was not the work of John. I feel willing to express this opinion strongly.

For I there is little historical proof to connect this gospel with him as its author. II. It is of late origin and unknown, as I think to Justin Martyr, about 150. A.C. III. It differs in spirit



Williamson

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the sermons you write for without any cost, but  
as you ask me to send the dollars worth, I enclose  
ten copies in a parcel by themselves directed to  
you.

You ask as to the authenticity of the gospel  
and letters attributed to John. I will reply as  
well as I can in the brief space of a letter. The  
2<sup>nd</sup> and 3<sup>rd</sup> "epistles of John" have always been consider-  
ed as of doubtful authenticity at best, the first  
has more authority in its support, though I con-  
fess there is no evidence which now satisfies me  
that it came from John, or one of the XII. disciples  
of Jesus. But I have not lately examined  
this subject with sufficient thoroughness to feel  
certain of my own opinion. The 4<sup>th</sup> Gospel I  
think was not the work of John. I feel willing  
to express this opinion strongly.

For I there is little historical proof to connect  
this gospel with him as its Author. II. It is of  
late origin and unknown, as I think to Justin  
Martyr, about 150. A.C. III. It differs in spirit



Lymon

from the character and opinions ascribed to John in the first three Gospels, and in Paul's Epistles, e.g. in the first three Gospels, John is violent in temper and feeling, is ambitious, he would call down fire from Heaven on the enemies of Jesus, he is a Son of Thunder, he wants the highest seat in the Kingdom of Heaven; his motives seem to be Jewish and not liberal like those of Paul. In Paul's Epistles he is one of the men who "seemed to be somewhat" (Gal I. II.) that opposed Paul. Now in the 4<sup>th</sup> Gospel, there is nothing Jewish, nothing illiberal, nothing violent or ambitious. Then in Matthew and Mark, a high place is assigned to Peter, James and John, in the fourth Gospel it is not so. Peter appears as an inconsiderable person; James is not mentioned at all, and John though not mentioned by name, is the chosen disciple. IV. The historical circumstances are so different in the 4<sup>th</sup> Gospel, from those of the 3 first that I cannot think it the work of any disciple of Jesus - I mean any one of the XII.; the character of Jesus and of his doctrines is quite dissimilar; the last supper is not the paschal feast; the account of the resurrection is different; the narrative of the resurrection of Lazarus, the account of Christ's interview with Thomas can hardly

Lymon

be the work of any one of the twelve Disciples of Christ. There and many more arguments constrain me to the opinion that the fourth Gospel was written sometime between the year 100 and 175 (or thereabout) and erroneously ascribed to John. I look on all the documents in the New Testament as controversial tracts in part; the gospels do not seem to be written for the purpose of barely telling the facts of Christ's history, &c., but they tell his history &c., for a certain purpose. Now I think the purpose of Matthew was different from that of Luke (eg. Matthew is more Jewish than Luke, Matthew exalts Peter James and John, Luke rather degrades them. Matthew represents the illiberal side of the Christians, Luke the liberal side, John is still less Jewish.) In short they relate the history of Christ as Hume Lingard Macintosh and Macaulay relate the history of England — each with his own party feelings — and somewhat biased thereby. — On the other hand I incline to think that the Book of Revelations was the work of John or of some of his companions, it is Jewish, narrow and not benevolent like the fourth Gospel; there is a good deal of historical testimony to connect it with John, notwithstanding it was doubted in the early ages of Christianity — this was on account



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You ask as to the best sources of knowledge &c. There is no good book in English on these matters;— the best is perhaps Hug's Introduction to the N. Testament. But Hug is a Catholic, and the translation is not made from his last Editions. You will find much information about the early opinions of the Christians in Scander's Church history translated by Prof. Tonnay.

I have written you a very long letter, which I hope you will excuse;— I could not make it shorter. I intended to visit the West this summer, and especially Northern Ohio, but I was compelled to go and attend to several little matters in the eastern part of N.E. in August, and so I must defer yet longer my visit to Ohio.— I shall be very glad at the first opportunity to visit your part of Ohio— but shall be happy to serve you in any way before that happens.

Truly yours,

Theodore Parker.

Darius Lyman Jr.

Sturgis  
1

To William Sturgis Esq

Boston 31. Nov 1855

Dear Sir

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 N<sup>o</sup> Fourteen years ago this month,  
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Cabot G.D.

To George D. Cabot Esq. Springfield, Essex Co N.Y.

Rome March 27<sup>th</sup> 1844

My dear Brother and Sister

I am very sorry to hear of your affliction and write to tell you of my hearty sympathy in your sorrow. I do <sup>not</sup> know the joys of a parent I perhaps you will think therefore I cannot understand a parent's grief. This may be true, still a heart that has been tried by sorrow - can sympathize with all that mourn. Though the heart of grief is so different from his ~~own~~ doubt not that you will look for consolation in the only source whence it can come and that at some future time you will say it is good for us that we have been afflicted. Religion offers the "sweetest best of consolation" in all times of trial like yours. Then too the thought that it is only the envelope of your child that ceases to be - while all that you loved most and deemed most beautiful lives all the more - this too presents a deep and lasting satisfaction. You will miss the little prattler from your fireside - and when the others gather the bright flowers of Spring a tear will start to your eyes when you think of your flower so early plucked. But while you cease to pray for her as your mortal child, You will learn to think of her as an angel who left the

Cubot G.D.

world in the purity she was born with, and now lives in her beautiful existence - happier far than we, who toil amid the vanities of life. <sup>and so often for the vanities of life</sup> I have always found sorrow the best of teachers; stern and severe perhaps at first sight but sacred and not unwelcome when we look back on the hours when we sat at his feet and wept.

But perhaps you will think you have had enough of this before. Yet does not the Father of us all know what is best for his shortsighted children?

I fear all this will seem cold to you - but if it does be assured that my heart feels with you more than words can tell. You have children still left to place you - perhaps the present is but flowers for the future. May their tender love be spared to you - to relieve you for all your kind solicitude.

But let us speak of other things. Here we are amidst Italian flowers which are not half so sweet to me as those of home - which welcomed me in my childhood. What you have read of "Italian Skies," was written by Englishmen who see nothing but a fog at home - and are only allowed to see the sun once a week. We have deeper skies, and richer sunsets at home than I have ever seen here. The mountains wear a rich purple color it is true and as you look over the campagna of Rome there is a wonderful variety in the color and richness in the landscape - but I have seen finer sights from the hill tops at Home. The great church



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Co Cabot 92.

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but shall not, I think, for he will not go. I hope  
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children—how they grow, and go to school. I wish  
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have at Spring Street—If I had 40 children  
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6. Cabot G.D.

of Italy is found in the works of man its architecture — statues and paintings. Of these we know nothing at home. All the engravings in the world and all the descriptions will give you no idea of them. You must see them to know them. Here in Rome are the finest pictures in the world — the awful works of Michael Angelo — and the charming productions of Raphael, all the churches are rich in pictures which would be thought of great value any where except in Italy where such things are so common. We can no more conceive of the magnificence of the Palaces and churches than of the pictures they contain. In the houses of the rich and the great in general there is but great display of brick and mortar, fine of style, but collected doors and windows. Here there are the triumphs of the builder's art. It must be many years before we can have any edifices to compare with these in Rome — but thank Heaven we have what is far better — a happy people, well fed and well instructed — comparatively speaking. We have much to learn from foreign nations no doubt — but the first thing is to free ourselves of the vices which ruin them. Here we find a good many Americans, some artists, some travellers. Dr. Howe is here and his new wife, with her two sisters the Misses Bonds of N.Y. You know we have seen a good deal of them. Dr. Howe is the same man at Rome as at Boston, engaged in good works, looking out the lame, the halt and the blind. I admire him more and more. We have come very near going to Greece with him.

Cabot G. D.

but shall not, I think, for he will not go. I hope  
you will write us soon; tell us all about the  
children—how they grow, and go to school. I wish  
you had the excellent public schools which we  
have at Spring Street. If I had 40 children  
and were never so rich, they should all go to the  
Ginn School. Give a kiss to the children for me  
and believe me,

Very your affectionate brother,

G. D.



6 Cabot G.D.

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and believe me,

Yours affectionate mother,  
H. B.



60 Cabot G.D.

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and believe me,

your affectionate father,

G.D.







THIS MATERIAL HAS BEEN TREATED USING

— AN AQUEOUS SOLUTION OF MAGNESIUM  
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